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THE WAR
AND
THE BIBLE

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THE WAR AND THE BIBLE

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Aspects of the Bible

The Jewish Life

The Synagogue in Modern Life

The Varied Beauty of the Psalms

The Effects of Religion

The Faith of Israel

The Allied Countries and the Jews

THE WAR AND THE BIBLE

BY

H. G. ENELOW, D.D.

Temple Emanu-El, New York

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TO

MY DEAR FRIEND

ALFRED SELLIGMAN

ELOQUENT CHAMPION OF

DEMOCRACY AND

OF FAITH

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THE WAR AND THE BIBLE

THE WAR AND THE BIBLE

THE SPIRITUAL PROBLEMS OF THE WAR

In every country the Great War has created not merely military and economic problems, but also spiritual problems of many aspects. M. Henri Bergson has remarked that upon the outbreak of the war, France at once changed spiritually — she became like a cathedral, solemn and grave. No one who was in France in those fateful days of August, 1914, could escape that transformation. The air was charged with spiritual awe. A similar effect the War has had in every other country touched by it, though, of course, each has expressed it in its own way. It is not certain to what degree we have been spiritually affected by the War. Perhaps there has not yet been that impact upon our mind and soul, that challenge, that *catharsis,* which others have experienced, and which has found voice in so many of the literary productions of the past four years. But that it is sure to come, there is not the shadow of a doubt. " Man liveth not by bread alone "— this the War has proved anew. The present struggle de-

mands the help not only of commanders and commissaries but also of poets and philosophers. An American reporter said the other day that the War is nothing but "a colossal merchandising proposition with men instead of materials." But this is only one way of viewing it — and not the most exalted way. The nearer we get to the combat, the more the spiritual problem is sure to weigh upon us.

In the early days of the War, it was thought by many that the whole spiritual problem was a question of the success or failure of Religion. There were those who thought that when they said that the War signified the collapse of Religion or the bankruptcy of the Church, they had settled the matter. As if that removed, solved, or mitigated the problems which on a sudden confronted the spirit of man. Their attitude, however, involved a twofold error.

In the first place, there is no such thing as an abstract Religion, or an abstract success or failure of Religion. It means absolutely nothing to say that Religion has failed. Religion is two things: first, an interpretation of the world, and second, a mode of life. We might say that men had proved that their particular religion represented a false or baleful view of the world; or we might say that men had shown that their religion had produced a pernicious form of life. But this would contain no affirmation concerning all Religion, and certainly no wholesale condemnation of the religious idea or mode of life. It

merely would affirm something about a certain kind of religion and conduct.

The second error was one of observation. It is clear now that the War, far from killing interest in Religion, has served to spread and intensify it. In European countries this was noticeable at once, and the effect has been felt among us. The literature of the time certainly has proved it.

As a matter of fact, the spiritual problem of the War goes far deeper than the question of the failure of organized Religion, or of any particular form of it. What it consists in is rather the relation of the War to the spiritual and ethical side of life, the compatibility of the phenomena of the War with the ideals underlying our modern civilization. And there is good reason why this spiritual problem should have swiftly become keen and widespread. Civilization never before had been as universal as it was before the outbreak of the War. Nor had the ideals of civilization ever been so universally acknowledged as the proper goal of man. Never before had the practical purpose of Religion been so generally accentuated, its aim to serve not merely as a means of preparing for the hereafter, but as a force making for a better life and a happier world here on earth. Never before had the belief in the unity of civilization and the brotherhood of man become so universally recognized a part of Religion. It is because the War caused such a terrible shock to these ideas of the dominant Civ-

ilization and Religion, that it has made men look up and wonder, forced them to examine afresh the spiritual bases of their lives and the spiritual ideals upon which their civilization has rested.

"An age is dying, and the bell
Rings midnight on a vaster deep.
But over all its waves, once more
The searchlights move, from shore to shore.
And captains that we thought were dead,
And dreamers that we thought were dumb,
And voices that we thought were fled,
Arise, and call us, and we come:
And 'Search in thine own soul,' they cry;
'For there, too, lurks thine enemy.'"

Of course, there are such as believe that all human history is but a series of accidents. There are those who think that all history is the result of economic struggle. For them, the War has no spiritual problems. As they interpret all life in terms of matter, this conflict, with its trials and tragedies, is no exception. The difficulty exists for those only who believe that there is an ascending purpose in human history, who believe that life is not a mere chain of accidents, who believe, in a word, that there is a God in the world, concerned with the evolution of human affairs and the determination of human destiny. It is such who in the face of the War's phenomena are moved to ask again some far-reaching questions.

Why does God permit war? Or, does He want war?

What is the purpose of all this misery and slaughter?

Why are so many innocent victims allowed? How shall we explain, for example, the slaying of two such upright and liberty-loving men as the former Russian ministers who one night were assassinated in a Russian hospital?

What has Religion to say on these themes?

Will men ever cease to engage in such combats, or is it a matter of no moment, from a spiritual point of view, whether they do or no?

These are some of the questions that the War has raised. And one other, which, in a way, is fundamental: What is death, and what the destiny of the dead? After all, the question of the nature of death and of the hereafter is never far from the purlieus of thought. To think about life, is to think about death. The two are interrelated—two sides of the mirror of existence. They interact upon one another. They are linked in our minds—but never so much as when experience has brought the subject near to our hearts. The very multitude of deaths caused by the War has inevitably turned the human mind anew to a contemplation of death, and of all the themes that cluster about it. It was no accident that M. Paul Bourget, in the early days of the War, wrote a story called "The Sense of Death," and that M. Maeterlinck, who for years had tried to penetrate the veil, should have been stimulated to grapple with the subject more than ever.

These are some of the questions that the War has quickened in human minds.

But it is not enough to pose these questions. We want an answer. The answer will depend upon each man's general philosophy. In effect, these problems are not new. It is our relation to them that is new. They are new for us, in so far as they have just come into our experience, and have invaded it with tremendous force. But the nature of the problems is as old as human experience and human thought.

What is the answer of the religious person?

Briefly, it is as follows:

(a) There is a God in the world, or a Power that makes for the advancement and vindication of Righteousness. But for the presence of such a Power, the world would be chaos, and without belief in it life would not be worth living.

(b) Man is spiritually related to God and he is designed to maintain his relations with God. This he can do by the exercise of his spirit in communion with God and by the pursuit of Righteousness in his active life. In other words, he can pray to God and coöperate with Him.

(c) In the conduct of his life, man ofttimes is forced to face evil. Why evil exists in the world, it is not easy to explain. Yet, it is a means of chastening and improvement. Man is called upon to fight against evil and in the combat his true greatness and divinity are unfolded.

(d) War is part of the evil of the world. It is a sign of our distance from the goal of Righteousness. If mankind lived according to the ethical and the spiritual law, war would cease. But as long as man violates the law of Righteousness, war will continue, and the good will have to suffer with the bad, for the sake of the common perfection.

(e) If the War stimulates the world toward a greater love and more continuous practice of the law of Righteousness, the terrible sacrifice and hardships it has involved shall not have been in vain.

(f) As for the individual victim of the war, his death is part of the universal mystery of Death, save that it is glorified by its cause. To believe in God is to believe in the continuance of His love beyond the tomb. Where faith dwells, there is no fear of death.

> "I place my soul within His palm
> Before I sleep as when I wake,
> And though my body I forsake,
> Rest in the Lord in fearless calm!"

It is natural to ask what the Bible has to say on these subjects. The Bible is the foundation of our faith. It also is full of war and rumors of war. What is the attitude of the men of the Bible — of its poets and seers — toward war, and what message have they for us? Can they help us to think, to pray, to act, and to hope to-day? To answer these questions, we shall aim in these chapters.

THE ATTITUDE OF THE BIBLE TOWARD WAR

THE question of the attitude of the Bible toward war is often complicated by prejudice. On this, as on other subjects, people find in the Bible not what it really contains, but what they like to put into it. Before the outbreak of the War, the ideal of peace was in the air. There was more discussion and praise of international peace than during any other period of human history. In those halcyon days — who will not remember? — the Old Testament had become a stumbling block to some and unto others foolishness, because it had so much to say about war. Some theologians actually proposed the abandonment of the Old Testament by the Christian Church. It was a millstone round the Christian's neck, they said, because it spoke too much about strife, and warfare, and bloodshed, and not enough about love and peace. On the other hand, at present extreme pacifists do not hesitate to affirm that all war is against the spirit of Religion, that the Bible disapproves of it, and that the genius of the Jewish "people" had always been opposed to it.

If one knows the Bible at all, one must realize that both these views are unfair: the Bible is

neither the blood-thirsty book that the ante-bellum assailants made it out to be, nor the pacifist tract it is depicted by demagogues of to-day. "Our knowledge of Scripture," says Spinoza, "must be looked for in Scripture only. The universal rule in interpreting Scripture is to accept nothing as an authoritative Scripture statement which we do not perceive very clearly when we examine it in the light of its history." There is only one way to determine the attitude of the Bible toward war. It is the historical way. It is by realizing, first of all, that the Bible is not one book, nor the product of one period or of one man, nor addressed to one audience.

The Bible is a collection of books; it took hundreds of years to come into being; the thoughts of various groups of historians, prophets, and poets are reflected in its pages, and a large variety of audiences are addressed by its authors, and by the Spirit speaking through its authors. It addresses itself not only to Israel, and not only to the several groups and classes of Israel, but also to peoples other than Israel — both friend and foe — and particularly on the subject of War. Amos, for instance, chastises Syria, Philistia, Moab, and others for their barbarous warfare; Isaiah of Babylon welcomes Cyrus as the Anointed of God; Ezekiel denounces the arrogance of both Tyre and Egypt, and so forth. It would be foolish to expect all these poets of the Bible to speak in one uniform strain about war.

Yet, one thing is remarkable, and particularly to be noted to-day. Nowhere in the Bible do we find condemnation of war as such. There are injunctions as to the avoidance of war, there are indications of the horrors of war, reminders of the punitive character of war; there is, in fine, the glorious prophetic vision of an ultimate universal peace. But nowhere in the Bible do we find a positive condemnation or prohibition of war as such, as contrary to the ethical law or the religious spirit.

The reason for it we can easily find in the history of the Jewish people during the period of the Bible. There would have been no Jewish people if the men of Bible times had been ruled by pacifist ideas of latter-day stamp — if they had been unwilling or unfit to fight for their survival. No remnant of them would have been left. There would never have been such a thing as a Bible.

It would seem fair to say that the Jews began as a peaceable group, with a peaceful mode of life and ideas. The early records and traditions of Jewish history bear witness to this fact. Originally, the Jews were a pastoral and an agricultural people. Among such folk there is no inclination to fight with one another for the sheer love of fighting. They have enough to do to fight the elements. Their energy is spent in the culture of their soil and the care of their flocks. A picture of this original Hebrew ideal we have in the story of Abram and Lot. It was their servants that took to quarreling. But

Abram said, "Why should there be strife among us? There is enough land to go around. Let us choose each his part, and avoid strife!"

"And Abram said unto Lot: 'Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we are brethren. Is not the whole land before thee? separate thyself, I pray thee, from me; if thou wilt take the left hand, then I will go to the right; or if thou take the right hand, then I will go to the left.' So Lot chose him all the plain of the Jordan; and they separated themselves the one from the other."

Such a peaceable spirit runs through the early records of the Jewish people. Jacob is depicted as a home-dwelling man, in distinction to Esau, the lover of wild adventure. It would seem that the love of peace was in the heart, in the blood, of Israel. The word peace was frequently employed in Hebrew speech. It was part of ordinary salutation and benediction. It formed part of the crowning ideal of Israel, the hope of the Messianic age. Even Israel's ideal King, David, is not allowed to build the Temple, and thus to fulfill his heart's dearest desire, because he has shed blood. This privilege is left to Solomon, whose name and reign are associated with peace. Again and again, the original Jewish love of peace affirmed itself. It found expression in the name of Jerusalem — the "Foundation of Peace."

Yet, whatever the natural bent of Israel, he soon discovered that he could not possibly survive unless

he was willing and ready to fight. Every stage of Bible history testifies to this fact. The national period of Jewish history begins with the deliverance from Egypt. We are told that at the Red Sea the Jews did not know how to fight. Timid and bewildered, they were ready to retrace their steps. Had they been permitted to do so, their end would have come right there and then. On that occasion, we are told, a miracle occurred and God fought for them.

"And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians were marching after them; and they were sore afraid; and the children of Israel cried out unto the Lord. And they said unto Moses: 'Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to bring us forth out of Egypt? Is not this the word that we spoke unto thee in Egypt, saying: Let us alone, that we may serve the Egyptians? For it were better for us to serve the Egyptians, than that we should die in the wilderness.' And Moses said unto the people: 'Fear ye not, stand still, and see the salvation of the Lord, which He will work for you to-day; for whereas ye have seen the Egyptians to-day, ye shall see them again no more forever. The Lord will fight for you, and ye shall hold your peace.'"

The point is that the Israelites were made to realize that in the life of an historical people — a people with a history behind it and in front of it — there can be no reversion, no looking back. There must be capacity and readiness for war, if progress

demands it. Gradually, the Jews are taught not to depend upon miracles. History is not a succession of miracles, any more than a series of accidents. A people's history is the unfoldment of its own strength. In the Wilderness the Jews learn to fight, because otherwise they cannot advance. The Amalekites appear in their path, and attack them. Fight they must, or succumb. Moses asks the King of Edom for permission to pass through his country peaceably. Edom refuses, and Israel turns away, but when Sihon the Amorite is asked for similar permission, he not only refuses, but declares war. The Israelites are forced to fight against him. Finally, as they reach Canaan, we know how futile would have been any effort at peaceable penetration. No matter what beliefs or traditions the Hebrews may have had about Canaan as their ancestral country or promised land, it was clear they had to fight for every inch of it. The dwellers of Canaan certainly had no mind to vacate. What complicated the struggle was that just at the time that the Jews reached the borders of Canaan from the East, another people reached it from the West, namely, the Philistines. The Philistines, it would seem, were remnants of the Cretan Empire that had been disrupted about that time, and they were seeking to establish themselves anew. Repulsed from Egypt, they found their way to the coast of Canaan, and from that point of vantage they engaged with the Israelites in a bitter struggle for the possession of

the country. What were the Jews to do? Were they to retire beyond Jordan, were they to yield to their unexpected rivals, or were they to assert themselves against them? This question is answered in the long record of the wars of Israel and the Philistines found in the pages of the Bible.

Nor were the Philistine wars the last. Throughout their national period, the Jews had to wage war for the maintenance of their existence. It is true that the Bible is a history of the Jews under the aspect of the Divine. It tries to trace the religious education of the Jewish people, and the relation of its religion and education to the rest of humanity. But it is clear from the Bible that there would have been no such religious education and no such people without the wars the Jews were called upon to wage.

"We love the hearth, the quiet hills, the song,
The friendly gossip come from every land;
And very peace were now a nameless wrong—
You thrust this bitter quarrel to our hand!"

This is the reason why the men of the Bible got in the habit of designating their wars as wars of the Lord. Indeed, the Bible refers to an ancient work, lost to us, called The Book of the Wars of the Lord. Such a designation we can understand only if we realize that the Jews came to regard their wars as part of their divine destiny. It has been truly said that many a part of the Bible we

can understand the better now because of our own experience. That has always been true. The Bible was the product of profound spiritual experience, and only in the light of one's own experience can one understand it. Perhaps that is why many people, like Heine, return to it after they have grown wise in the school of experience, though at first they spurned it. Similarly, it is the world's experience of to-day that illumines many an obscure chamber of Bible thought. To-day we fight for what? For what we consider most precious in life — for our ideal treasures. Whatever the original motives of some of the belligerents, whatever the secret diplomatic treaties and purposes may have been at first, it is certain this war would collapse if we were not convinced that we are fighting for those moral and spiritual ends for the sake of which America has entered the War.

"In the Gates of Death rejoice!
We see and hold the good —
Bear witness, Earth, we have made our choice
For Freedom's brotherhood.

Then praise the Lord Most High
Whose Strength hath saved us whole,
Who bade us choose that the flesh should die
And not the living Soul!"

It is this conviction that throws light on the convictions of Israel of old. What did the Hebrews fight for? For their ideal treasures, for their reli-

gion, for their idea and belief and proclamation of God — for the domain of their God. That was so much the firmer a conviction with them, seeing that in those days the interest of a people and its God were held to be co-extensive, synonymous. A people's country was the country of its God. A people's triumph was its God's triumph. Its failure was the failure of its God. The fate of a people and its God was interwoven. No wonder they thought of gods being lined up against each other when two peoples joined in battle. No wonder the poet of the Song of the Red Sea sings of the Lord as One ready for war:

> "The Lord is ready for war,
> The Lord is His name!"

By the light of our own experience we are enabled to understand the attitude of our ancestors, and perhaps shall cease to sneer at them. We realize that now civilizations are at war. We realize that God-ideas are at war. We don't deny the German Emperor his right to God, but we fight against his idea of God.

> "Kaiser, when you'd kneel in prayer
> Look upon your hands, and there
> Let the deep and awful stain
> From the blood of children slain
> Burn your very soul with shame,
> Till you dare not breathe that Name
> That now you glibly advertise —
> God as one of your allies!"

Similarly, the men of Bible times regarded their wars as God's wars, because those wars were necessary for their own preservation and for the safety of those spiritual treasures of which they were the keepers.

Thus, we are helped to distinguish the kind of war the Bible sanctions and even commands. It is the war carried on in order to preserve the life of the people or to safeguard its spiritual ideals. In this light we can understand the Canaanite wars and the Philistine wars, notwithstanding all their barbarous aspects. In this light can we understand the wars against Amalek, with all their vindictiveness. But, on the other hand, the Bible condemns wars carried on in a spirit of cruelty and aggrandizement, whether waged by Israel or his neighbors. The opening chapters of Amos are a thunderous condemnation of iniquitous and barbarous warfare.

"Thus saith the Lord:
For three transgressions of Damascus,
Yea, for four, I will not reverse it:
Because they have threshed Gilead with sledges of iron.
So will I send a fire into the house of Hazael,
And it shall devour the palaces of Ben-hadad;
And I will break the bar of Damascus,
And cut off the inhabitant from Bikath-aven,
And him that holdeth the scepter from Beth-eden;
And the people of Aram shall go into captivity unto Kir,
Saith the Lord.

"Thus saith the Lord:
For three transgressions of Tyre,
Yea, for four, I will not reverse it:
Because they delivered up a whole captivity to Edom,
And remembered not the brotherly covenant.
So will I send a fire on the wall of Tyre,
And it shall devour the palaces thereof.

"Thus saith the Lord:
For three trangressions of the children of Ammon,
Yea, for four, I will not reverse it:
Because they have ripped up the women with child at Gilead,
That they might enlarge their border.
So will I kindle a fire in the wall of Rabbah,
And it shall devour the palaces thereof,
With shouting in the day of battle,
With a tempest in the day of the whirlwind;
And their king shall go into captivity,
He and his princes together,
Saith the Lord."

One thing more must be said about the Bible's attitude to war. It is in regard to the prophetic conception of the spiritual and ethical import of war. Before the War, no word was more unpopular in certain circles than the word punishment. It was the *bête noire* of the ethical thinking of the advanced school. Life had become too soft to include the idea of punishment. God was supposed to be a mild and indulgent sort of being, or they would have none of Him. The War has changed things. We realize now that nothing is so real in life as punishment — the old, old truth — and that pun-

ishment means not only physical suffering, but also purification, ennoblement, *catharsis*. Now, this is the view the Jewish Prophets time and again take of war. War is punishment — not only in the sense of causing physical suffering for spiritual and social transgressions, but also in the sense of purification — of bringing home to men those ethical and spiritual lessons which they seem unable to learn by more peaceful methods.

In fine, we may sum up the attitude of the Bible towards war as follows:

First, it recognizes the necessity of war under certain conditions, though it is dominated by the ideal of peace.

Secondly, it differentiates between noble and ignoble wars, commanding the former and condemning the latter, and

Thirdly, it affirms the value of war as an ethical corrective and a means of spiritual purification.

THE ETHICS OF WAR IN THE BIBLE

CRITICISM of the ethical standards of the Old Testament is quite common. In this regard the Old Testament is held to be inferior to the New. Champions of the former have often deemed it their duty to defend it against its detractors. But I have never seen a defense of the ethics of the Old Testament that had touched one particular point. As a rule, people ignore this important fact: that there is a vast difference between the ethics of peace and the ethics of war in the Old Testament. As for the ethics of peace, few will deny that it reaches its acme in the Old Testament. Righteousness is the master-word of its pages. It tests all life by the rule of Righteousness. Though in some details we may have to revise or to amplify Old Testament conceptions, we must nevertheless admit that every page, every line, of it is impregnated with the spirit of righteousness. The ethics of peace taught by the lawgivers and the prophets of Israel has never been surpassed.

But it is different when we come to the ethics of war. The New Testament in this regard has the advantage over the Old in that it does not deal with the subject of war. This it does not do because its attitude to war is other than that of the Old Tes-

tament. It condemns neither war nor the soldier's occupation. On the contrary, the good soldier's conduct is commended by no less a man than St. Paul as an exemplar of the spiritual life. "Thou therefore endure hardship," he writes to Timothy, "as a good soldier of Jesus Christ. No soldier on service entangleth himself in the affairs of this life, that he may please him who enrolled him as a soldier." In the Epistle to the Ephesians, St. Paul employs martial imagery for the depiction of the religious life.

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places. Wherefore take up the whole armour of God, that ye may be able to withstand in the evil day, and, having done all to stand. Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.'

The New Testament, thus, does not seem to spurn war as such. It does not deal with the subject of war, however, for a good reason. The New Testament is almost entirely a personal book, rather than a national. Its chief theme is personal salvation, and

the ordering of one's own spiritual life. The Old Testament, on the other hand, is preëminently a national book, and much of it is devoted to the story of the growth of the nation, with all its wanderings and wars. Now, when a comparison is made between the ethics of the Old Testament and of the New, this is what usually happens. The different character of the two works is overlooked and the best parts of the New Testament are compared with the worst parts of the Old. We are told of the spirit of love that prevails in the New Testament, and of the hate and hostility that are found in parts of the Old, without being reminded of the real reason of the disparity. This is due not to a difference between the ethical standards of the two works, but rather to the difference between the ethics of peace and the ethics of war among the people of the Bible.

The ethical conduct of war is, in a way, a measure of civilization. Of course, there are those who hold that all warfare is uncivilized, that it is but a relic of barbarism, and whether there is more or less ethics connected with it is a sheer accident. Time was when people held that war suspended the reign of law, and that whatever was done in the course of it, was fair. To this very day the necessity of war prompts the doing of things which would not be tolerated at any other time. That the conduct of war, also, is subject to ethical law, is a realization that has come to humanity but by

degrees. Even slower has been the improvement of the standards of war-time ethics. To-day it is commonly accepted, however, that, though war be a relic of savagery, those that engage in it must not relapse into savagery, and are still bound by the ethical law. The higher the ethics of a nation in war, the higher its civilization. Its progress is certified by its war-time ethics even more than by its ethics of peace. Nothing has hurt the Germans so much, nor so served to array the world against them, as the demonstration that their martial morality was so low, and so far beneath the standards of the Allies.

What was, we may ask, the war ethics of the Bible? The only true answer, much as we may regret it, is that, judged from the modern standpoint, it was not very high. As we read the account of how the Israelites dealt with their enemies, and the laws given them for the conduct of war, we cannot help feeling that they were severe and cruel toward their national foes, and that their attitude was untempered by any sense of the common humanity of man. The book of Deuteronomy, for example, is commonly considered a most humane interpretation of the Hebrew law. It is full of the spirit of kindness and humanity. All its ordinances and observances are colored by humane sentiment. Yet, when it comes to the discussion of war, what does it contain? Humane provisions for its own people: no man shall be allowed to join in a war who has good

reason for staying out; if a man has built a new house, and not dedicated it — or if a man has planted a new vineyard, and not yet eaten its first-fruits — or if he has just taken a wife — all such are exempt from war, as are those who are faint of heart. Certainly a generous attitude on the part of the law toward its own. But how about the foe? First, if you go to war upon a city, proclaim peace. If peace is accepted, however, all the inhabitants become your tributaries and vassals. If peace is rejected, the city shall be besieged, and if it fall, all the male inhabitants shall be slain, while the women, the little ones, and the cattle, and all that is in the city, all the spoil thereof, shall belong to the conqueror: "thou shalt eat the spoil of thine enemies, which the Lord thy God hath given thee!" These rules are laid down in regard to far-off cities; more severe even are they for near-by places, whose evil customs are likely to corrupt the conquerors.

It is impossible to read these injunctions without perceiving that they do not reach up to a very high ethical standard. Our modern sense of human kinship is shocked by their uncompromising nature. Worse still, we find these injunctions in the most humane and most ethical parts of the Bible. We find them in the book of Deuteronomy, which is generally recognized as steeped in the humane and ethical spirit of the Prophets. Indeed, some of the Prophets themselves are among the most uncompromising champions of martial severity. Samuel

rebukes Saul for being too tender toward Agag. When Ahab makes peace with Ben-hadad, king of Damascus, who had attacked Israel, he is rebuked by a prophet for letting the royal foe go unscathed, though the treaty was honorable and profitable to Israel. "Thus saith the Lord: Because thou hast let go out of thy hand the man whom I had devoted to destruction, therefore thy life shall go for his life, and thy people for his people!" When Elisha predicts the victory of Israel over Moab, he adds for the guidance of his people:

"And ye shall smite every fortified city, and every choice city, and shall fell every good tree, and stop all fountains of water, and mar every good piece of land with stones."

And the people are said to have carried the instructions out to the letter.

It is true that when we compare the conduct of the Israelites with those of their contemporaries, we realize that they were not as bad as the others. Their kings had a reputation for kindness and generosity, upon which the servants of Ben-hadad relied when they saw their defeat.

"And his servants said unto him: 'Behold now, we have heard that the kings of the house, of Israel are merciful kings; let us, we pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel; peradventure he will save thy life.'"

Compared to the despots of Egypt and Assyria, the kings of Israel were very mild. But this is not saying much.

Of course, we can explain this severity. First, there were the conditions of the age. That the Hebrews started as a peaceable people, seems clear from all their early records, as well as from their dominant ideal. But if they were to survive at all, they had to wage war, and in doing so they gradually adopted the methods and standards of their enemies, just as in the present war the opponents learn from one another, in many respects. When the Israelites came to Canaan, they knew little about the use of iron weapons. Chariots of iron, such as the Canaanites possessed, amazed and baffled them. They found it hard to cope with them. The tribe of Joseph, for instance, complained to Joshua of the small portion allotted to it. "Why hast thou given me," they demanded, "but one lot and one part for an inheritance, seeing I am a great people, forasmuch as the Lord hath blessed us thus?"

"And Joshua said unto them: 'If thou be a great people, get thee up to the forest, and cut down for thyself there in the land of the Perizzites and of the Rephaim; since the hill-country of Ephraim is too narrow for thee.' And the children of Joseph said: 'The hill-country will not be enough for us; and all the Canaanites that dwell in the land of the valley have chariots of iron, both they who are in Beth-shean and its towns, and they who are in the valley of Jezreel.' And Joseph spoke unto the house of Joseph, even to

Ephraim and to Manasseh, saying: 'Thou art a great people, and hast great power; thou shalt not have one lot only.'"

When the several Canaanite kings banded together to fight against Israel at the waters of Merom, they had a vast army "with horses and chariots very many. And the Lord said unto Joshua: 'Be not afraid because of them; for to-morrow at this time will I deliver them up all slain before Israel; thou shalt hough their horses, and burn their chariots with fire.'" Judah, also, was checked by chariots.

"And the Lord was with Judah; and he drove out the inhabitants of the hill-country; for he could not drive out the inhabitants of the valley, because they had chariots of iron."

Again, Sisera appeared most formidable to the Israelites of Deborah's time because of the many chariots of iron he mustered against them. "And the children of Israel cried unto the Lord: for he had nine hundred chariots of iron." Also, the Hebrews, in the early days of the occupation of Canaan, possessed but few weapons. They had no smiths of their own, and swords and spears were rare.

"Now there was no smith found throughout all the land of Israel; for the Philistines said: 'Lest the Hebrews make them swords or spears; but all the Israelites went down to the Philistines, to sharpen every man his plowshare, and his coulter, and his ax, and his mattock. And the price of the filing was a pim for the

mattocks, and for the coulters, and for the forks with three teeth, and for the axes; and to set the goads. So it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan; but with Saul and with Jonathan his son was there found."

In the course of time, however, the Israelites adopted the armor of their Canaanite predecessors and Philistine rivals, just as at present the foe's weapons force us to improve his instruction. Similarly, the Israelites, though they were known as relatively merciful, employed the contemporary methods of treating a vanquished enemy. When the men of Judah mutilated the king of Bezek, he took it philosophically. It was part of the fortune of war, he mused.

"And Adoni-bezek said: 'Threescore and ten kings, having their thumbs and their great toes cut off, gathered food under my table; as I have done, so God hath requited me."

Next, we must not ignore the sense of injury which served to embitter Israel's relations to some of his foes and which left its impress on his martial ethics. There is a doctrine of *revanche* in the Bible, as there has been in modern France. The War cannot end, we say, without the wrong done to France in Alsace-Lorraine being righted. Our sympathy with France helps us to understand the *revanche* of ancient Israel. In regard to the Amalekites, Israel continually felt the baseness of their

attack upon him in the early days of the wilderness, when he was unprepared and feeble. Its recollection formed a ceaseless source of bitter enmity and desire for revenge.

"Remember what Amalek did unto thee by the way as ye came forth out of Egypt; how he met thee by the way, and smote the hindmost of thee, all that were enfeebled in thy rear, when thou wast faint and weary; and he feared not God. Therefore it shall be, when the Lord thy God hath given thee rest from all thine enemies round about, in the land which the Lord thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget!"

Perhaps the book of Esther, with its Amalekite villain, Haman, was the product partly of this ancient grievance. The subsequent injuries inflicted upon Israel by his conquerors added to his resentment. He felt sure that the day of recompense must come. His wrongs must be righted before Righteousness came to its own. The day of universal judgment became part of his messianic hope, and that day would be preceded by a tremendous battle in which the forces of good would triumph over the forces of evil. It is the Armageddon of the Apocalypse. The experience of to-day helps us to understand the yearning for vindication and adjustment in the Bible.

Finally, we must consider the religious conceptions of the times. It is sad to contemplate that one

important reason for severity towards his enemies was connected with the moral welfare and the religious future of Israel. There was always the dread of religious degradation and ethical corruption. Nor was this fear unfounded. Whenever the Israelites mingled with the Canaanites, they were affected by the idolatry and immorality of the latter. The more we learn, with the aid of archæology, concerning the civilization of the Canaanites, the more we realize what a menace their religious concepts and customs were to the Israelites. Their religion was consecrated immorality. "The Canaanite sanctuaries," it has been said, "were practically gigantic brothels, legalized by the sanctions of religion." This is why the Prophets were so stern in their opposition to the Canaanites, and why they designated as whoredom any imitation of their ways. It seemed essential to the establishment of Israel's religion that their enemies be uprooted.

"When the Lord thy God shall bring thee into the land whither thou goest to possess it, and shall cast out many nations before thee, the Hittite, and the Girgashite, and the Amorite, and the Canaanite, and the Perizzite, and the Hivite, and the Jebusite, seven nations greater and mightier than thou; and when the Lord thy God shall deliver them up before thee, and thou shalt smite them; then thou shalt utterly destroy them; thou shalt make no covenant with them, nor show mercy unto them; neither shalt thou make marriages with them: thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For he will turn away thy

son from following Me, that they may serve other gods; so will the anger of the Lord be kindled against you, and He will destroy thee quickly. But thus shall ye deal with them: ye shall break down their altars, and dash in pieces their pillars, and hew down their Asherim, and burn their graven images with fire. For thou art a holy people unto the Lord thy God: the Lord thy God hath chosen thee to be His own treasure, out of all peoples that are upon the face of the earth."

"Defile not ye yourselves in any of these things; for in all these the nations are defiled, which I cast out from before you. And the land was defiled, therefore I did visit the iniquity thereof upon it, and the land vomited out her inhabitants. Ye therefore shall keep My statutes and Mine ordinances, and shall not do any of these abominations; neither the home-born nor the stranger that sojourneth among you — for all these abominations have the men of the land done, that were before you, and the land is defiled — that the land vomit not you out also, when ye defile it, as it vomited out the nation that was before you. For whosoever shall do any of these abominations, even the souls that do them shall be cut off from among their people. Therefore shall ye keep My charge, that ye do not any of these abominable customs, which were done before you, and that ye defile not yourselves therein: I am the Lord your God."

In order that Israel might survive as a spiritual people, hardness was necessary. It throws light on many a tragic incident in the progress of human civilization.

It is good to think that we have advanced in our conception of the ethics of war. Many influences have coöperated to bring this about. Has the Bible done nothing toward this advance? I believe it has

done much. What has created our higher conception of conduct in time of war? Our ethics of peace. The higher the ideal of Righteousness rose in Israel, and the more comprehensive it grew, the clearer was the protest against social cruelty and bellicose barbarity. Amos raised his voice in behalf of Righteousness: he was, also, the prophet who arraigned the nations for their cruelty to one another in time of war. Damascus, Philistia, Tyre, Edom, and so forth, each of them was guilty:

> "Because he did pursue his brother with the sword,
> And did cast off all pity,
> And his anger did tear perpetually,
> And he kept his wrath for ever."

As for ourselves, we realize more and more that human life is one, and that we cannot altogether divest ourselves of our normal morality because we are at war. Our peace ethics is influencing our war ethics. Our peace ethics, however, is that of the Bible. The ideal of Righteousness for which the Bible stands, and which in normal times applies to all alike, was bound in the course of time to extend its domain and to affect our ideas concerning the conduct of war. Even in war-time the law of Righteousness abides. It bids us cling to what is honorable, true, just, and humane, no matter what the heathen might do who have not the Law, and thus to help the world toward the day when the

universal love of Righteousness shall have made an end of War.

"Since war must cease not, let us welcome war;
Her onset seek we never to evade.
But first Bellona shall be servant made,
Robbed of her bloody throne, suffered no more
To feast on life, but death; and turned her blade
Against the accursed shadows we abhor,
That still eclipse humanity full sore,
Leaving us shamed and brutish and afraid.
For love, not hate strive on; for love of man
Assail his ignorance and lift his heart
Higher than all the sorrows of his span
Can reach or quell; be it your soldier part
To purify and gladden and reclaim
In human Reason's ever sacred name."

SOME GREAT WARS OF THE BIBLE

ANY one who thinks that the Jews were not a fighting people, has never read the Bible. From the reading of the latter one must come away with the feeling that ancient Israel was one of the most warlike peoples of history. Throughout the period traversed by the Bible, the Israelites found themselves forced to face war, and there is no sign that they shrank from it. The object of the Bible, it is true, is not to write a history of the wars of Israel. Its aim is to trace the history of Israel's divine education — of his education in Religion. The Bible is a book of Religion. But the account of Israel's divine education is inseparable from the history of the wars of Israel. One thing is made clear by the Bible, namely, that insofar as the Jews came to play a part in the religious and spiritual history of mankind, they did so through a long series of wars.

Indeed, it is noteworthy that God is time and again represented in the Bible as the teacher of warfare. It has frequently been pointed out — and not always with approval — that the ancient Hebrews regarded their God as a god of war. They thought of Him, we are told, as Lord of hosts, as "a man of war," as captain of their army. This

presentation of Hebrew thought is not quite accurate; when the prophet speaks of the Lord of Hosts he has in mind the hosts of Creation and not the armies of Israel, he thinks of God as master of the myriads of the Universe, while the phrase "God is a man of war" is probably a conventional mistranslation of a Hebrew idiom which means "God is mighty in war" or "ready for war." But insofar as it is true, the ideas of the Hebrews did not differ from those of their neighbors and contemporaries. They all made the same identification of a people with its God. It was rooted in the thought of the time. It was expressed in the beliefs and in the poetry of the times. It is the Prophets who first taught the contrary doctrine, that God is greater than His people, and that at times the defeat of the people may mean the triumph of God. But that was a revolutionary doctrine. In war, as in peace, God and people are interrelated. In fact, to go to war, in the biblical expression, was "to sanctify war." It was a holy undertaking. The initial steps were taken by priests and prophets. The shields were anointed by the priests. Prophets were consulted as to God's approval or disapproval. In earliest times, the Ark was carried into the battle, as a visible token of the Divine Presence and Leadership. The capture of the Ark was a calamity, not merely as a symbol of defeat, but also in itself, as removal of the Divine Presence. It is the taking of the ark by the Philistines that causes the greatest

shock to Eli and to his daughter-in-law: "The glory is departed from Israel; for the Ark of God is taken!"

"And the Philistines put themselves in array against Israel; and when the battle was spread, Israel was smitten before the Philistines; and they slew of the army in the field about four thousand men. And when the people were come into the camp, the elders of Israel said: 'Wherefore hath the Lord smitten us to-day before the Philistines? Let us fetch the ark of the covenant of the Lord out of Shiloh unto us, that He may come among us, and save us out of the hand of our enemies.' And when the ark of the covenant of the Lord came into the camp, all Israel shouted with a great shout, so that the earth rang. And when the Philistines heard the noise of the shout, they said: 'What meaneth the noise of this great shout in the camp of the Hebrews?' And they knew that the ark of the Lord was come into the camp. And the Philistines were afraid, for they said: 'God is come into the camp.' And they said: 'Woe unto us! for there was not such a thing yesterday and the day before. Woe unto us! who shall deliver us out of the hand of these mighty gods? these are the gods that smote the Egyptians with all manner of plagues and in the wilderness. Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you; quit yourselves like men and fight.' And the Philistines fought, and Israel was smitten, and they fled every man to his tent; and there was a very great slaughter; for there fell of Israel thirty thousand footmen. And the ark of God was taken; and the two sons of Eli, Hophni, and Phinehas, were slain."

"And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and with earth upon his head. And the man said unto

Eli: 'I am he that came out of the army, and I fled today out of the army.' And he said: 'How went the matter, my son?' And he that brought the tidings answered and said: 'Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken.' And it came to pass, when he made mention of the ark of God, that he fell from off his seat backward by the side of the gate, and his neck broke, and he died; for he was an old man, and heavy."

Besides, the Bible represents God as the teacher of war. When the Israelites come out of Egypt, they are not permitted to take a direct route to Canaan, up the coast of the Mediterranean, by way of the land of the Philistines, for fear they might face war, and retreat; they are led in a roundabout way, in order that they might learn war and be fitted for the tasks of the future. And later on, in some of the Psalms ascribed to David, the poet praises the Lord for teaching him the art of war.

"Blessed be the Lord my Rock,
Who traineth my hands for war,
And my fingers for battle;
My lovingkindness, and my fortress,
My high tower and my deliverer;
My shield, and He in whom I take refuge;
Who subdueth my people under me!"

And again:

"As for God, His way is perfect;
The word of the Lord is tried;
He is a shield unto all them that take refuge in Him.

"For who is God, save the Lord?
And who is a rock, except our God?
The God that girdeth me with strength,
And maketh my way straight;
Who traineth my hands for war,
So that mine arms do bend a bow of brass.
Thou hast also given me Thy shield of salvation,
And Thy right hand hath holden me up;
And Thy condescension hath made me great.
Thou hast enlarged my steps under me,
And my feet have not slipped.

"I have pursued mine enemies, and overtaken them;
Neither did I turn back till they were consumed.
For Thou hast girded me with strength unto the battle;
Thou hast subdued under me those that rose up against me.
Thou hast also made mine enemies turn their backs unto me,
And I did cut off them that hate me."

Indeed, we do not often realize the extent to which our own religious vocabulary has been colored by the warlike character of Israel's history and by the military metaphors of the Hebrew poets.

"Strive, O Lord, with them that strive with me;
Fight against them that fight against me.
Take hold of shield and buckler,
And rise up to my help.
Draw out also the spear, and the battle-axe, against them that pursue me;
Say unto my soul: 'I am thy salvation.'"

Now, this is not said for the purpose of glorifying war, but rather for the sake of calling attention

to two facts. First, the Hebrews were a warlike people, and they had to wage war in order to play any part whatever in history; and, secondly, the Bible views the training of Israel to warfare as one of the Divine tasks and benefits. Israel's part would have been impossible, without mastery of the courage and the capacity for war. This does not answer the question why war should have formed, or should now form, part of the Divine economy. No doubt this world would be a more pleasant place and history would be more edifying reading without warfare. But the facts of life and of history cannot be ignored.

> "The naked earth is warm with Spring,
> And with green grass and bursting trees
> Leans to the sun's gaze glorying,
> And quivers in the sunny breeze;
> And Life is Color and Warmth and Light,
> And a striving evermore for these;
> And he is dead who will not fight;
> And who dies fighting has increase."

I have stated before that there is good ground for affirming that the Hebrews began as a peaceable people. We have an illustration — or typification — in the story of Abraham. When he found himself in Canaan side by side with Lot, and trouble arose among their servants, he was the one who suggested that they go apart, so as to avoid strife. "Let there be no strife, I pray thee," he said, "between me and thee, and between my herdmen and

thy herdmen; for we are men and brothers! Is not the whole land before thee? separate thyself, I pray thee, from me; if thou wilt take the left hand, then I will go to the right; or if thou take the right hand, then I will go to the left." Abraham was the first advocate of the settlement of disputes by friendly understanding and agreement. But did Abraham stand for peace at any price? By no means. This we know from the well-known story of the attack of several kings, under the leadership of Chedorlaomer and Amraphel (Hamurapi), upon Bera king of Sodom and his allies. Bera was defeated, and among the captives carried away by the Babylonian invaders was Lot and his household. It was Abraham and his little army of three hundred and eighteen men that came to the rescue. Pursuing the invaders, they made fight upon them, and defeated them. The story, as told in Genesis, is very charming in itself, as well as for the noble spirit displayed by Abraham. Whether it be historical or legendary, it shows that Abraham was not, nor was thought of by posterity, a man who stood for peace at any price, though he was a lover of peace, and Jewish tradition has celebrated him as a friend and exemplar of peace.

Thus, Abraham typifies ancient Israel. Israel begins as a peaceable people, but at a very early stage of his history, he learns the necessity of war, and the need of acquainting himself with the methods and the material of warfare. Indeed, as we survey

the history of Israel, we may say that it falls into several cycles of warfare.

The first cycle is that of the Wilderness. The Wilderness is frankly represented in the Bible as the training camp of the Israelites. It was there they were meant to learn war. Nor did they have to wait long. First, they were attacked by Amalek, a nomadic tribe of the desert. Then, when they reached the South coast of the Dead Sea, on their way to Canaan, they met with Sihon, King of the Amorites. Sihon really did not belong to those parts. His domain was west of Jordan. But he had invaded the eastern shores and taken some valuable territory from the Moabites and the Ammonites. Moses sought no quarrel with Sihon. He asked for permission to pass through peaceably, but Sihon met the request with a declaration of war. The Hebrews were victorious, and they took from Sihon what but a short time ago he had seized from Ammon and Moab.

"And Israel sent messengers unto Sihon king of the Amorites, saying: 'Let me pass through thy land; we will not turn aside into field, or into vineyard; we will not drink of the water of the wells; we will go by the king's highway, until we have passed thy border.' And Sihon would not suffer Israel to pass through his border; but Sihon gathered all his people together, and went out against Israel into the wilderness, and came to Jahaz; and he fought against Israel. And Israel smote him with the edge of the sword, and possessed his land from the Arnon unto the Jabbok, even unto the children of Am-

mon; for the border of the children of Ammon was strong. And Israel took all these cities; and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the towns thereof. For Heshbon was the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto the Arnon. Wherefore they that speak in parables say:

Come ye to Heshbon!
Let the city of Sihon be built and established!
For a fire is gone out of Heshbon,
A flame from the city of Sihon;
It hath devoured Ar of Moab,
The lords of the high places of Arnon.
Woe to thee, Moab!
Thou art undone, O people of Chemosh;
He hath given his sons as fugitives,
And his daughters into captivity,
Unto Sihon king of the Amorites.
We have shot at them — Heshbon is perished — even unto Dibon,
And we have laid waste even unto Nophah,
Which reacheth unto Medeba."

The second cycle comprises the wars against the Canaanites. Some years ago, there was found a cuneiform tablet at Tel Amarna, in Egypt, recording the fact that around the year 1400 B. C., the Habiru, a warlike Semitic tribe, invaded Palestine, and fought for the possession of the country either by themselves or in alliance with some native tribes. It is certain that the Habiru were the Hebrews. But we have a good account of the conquest of Canaan in the books of Joshua and Judges. Jericho

was the first place taken, notwithstanding its fortification. Nor must we take too literally the attribution of its fall to the trumpets. It was the valor and the energy of the Hebrews that counted. Indeed, we cannot but marvel at the progress of the Israelites in Canaan. That they were at a disadvantage we know. The Canaanites were their superiors in material civilization; they had fortified cities; they had superior armaments; above all, they had iron chariots of war, which were unknown to the Hebrews, and which upon first sight must have seemed as formidable to them as the "tanks" of to-day. Yet the Hebrews advanced, helped no doubt by their superior vigor and moral purpose. The Canaanites were driven back further and further. The process was not as rapid as some people fancy; but it was sufficient to secure the settlement of the Hebrews, though it took generations to complete the conquest.

The war against the Canaanites was aggravated by the conflict with the Philistines. These wars may be classed with the Canaanite cycle, though they really were a thing apart and even more formidable than the Canaanite combat. Only in recent years have we come to know something about the origin and nature of the Philistines, who previously had been little more than a name. It seems certain that they were remnants of the Cretan Empire, which had suffered disruption about the 14th century B. C., after having flourished from immemorial antiquity

and having produced a manifold and magnificent civilization, some of the best parts of which was inherited by Greece. When Crete was crushed, and its population dispersed, some of its tribes sought to establish themselves in Egypt. They encountered a powerful Pharaoh, however, and were repulsed. They then withdrew to the coast of the Mediterranean, and from that point of vantage they made repeated attempts to conquer Canaan. In this effort they were met by the Hebrews, who about the same time had reached Canaan from the other side, across Jordan. One of these Cretan tribes, whose names appear on Egyptian monuments, were the Purasati, or the Philistines. It was the contest with the Philistines that served to test the mettle of the Hebrews. It made for greater union among their several tribes, it centralized their forces, and finally caused the institution of kingship. It was the presence of the Philistines that led to the choice of Saul, who for one vindicates Carlyle's ingenious though erroneous etymology of the word king, as designating the man who can. Saul is made king because the people think he can overcome their chief rival. Samuel had helped them in their campaign against the Philistines by leadership and prayer. "And the children of Israel said to Samuel: "Cease not to cry unto the Lord our God for us, that He save us out of the hand of the Philistines!" When Samuel has grown old, they demand a king. "The people refused to hearken unto the voice of Samuel, and

they said, 'Nay, but there shall be a king over us, that we also may be like all the nations, and that our king may judge us, and go out before us, and fight our battles!'" Both the triumph and the defeat of Saul were connected with the Philistine peril, and it was David who finally won decisive victories over them and subdued them completely. David also succeeded in taking Jerusalem from the Jebusites, and he extended his domain in other directions. He became the ideal king in Israel's annals.

No sooner, however, had the Hebrews established themselves, than they had to begin to fight for defense. The years of peace were few and far between. After the division of the Kingdom, the need for defensive warfare became particularly clear. The difficulty of Palestine was in its position. It lay between Egypt and Mesopotamia. According as either or both of these empires grew in power or ambition, Palestine was imperilled. This is the reason why the Hebrew kings very soon realized the necessity of alliances. Even Solomon felt the pressure of Egypt. Therefore, he married an Egyptian princess, which, we may be sure, was not merely a love affair but also the symbol of a political covenant. Ahab's marriage with a Phœnician princess also had a political motive. Similarly, the relations between the Hebrews and the Syrians of Damascus were influenced by political conditions. The Syrians were either allied with the Hebrews or fought against them, according to the behavior of Assyria toward them-

selves. When in the ninth century B. C., Assyria assumed the proportions and the policy of a great military empire, there began for Israel a long series of defensive wars. In the course of them, the Hebrews showed courage, strategy, and endurance. But finally they succumbed, Israel falling in the year 722, and Judea in 586 B. C.

What did these wars accomplish?

First, they gave Israel his place in history. Secondly, they showed the ultimate superiority of moral strength to material. And, thirdly, they helped to purify the Jew's own conception of Religion, as well as to prepare him for the tests of the future.

They also formed the beginning of that long process of the moral education of humanity which is not yet ended.

HEROES OF WAR IN THE BIBLE

Now and then we are told that the present War is an impersonal affair. The gigantic struggle is carried on by a complex system of invisible administration, on fronts covering hundreds of miles, and the individual is of little consequence. Still, it is quite certain that this is not the whole truth. However impersonal the war may seem, we cannot leave personality out of account, nor that sublimest manifestation of personality, heroism. All along the line of combat, and in every branch of service, this war has produced its heroes. Many heroic deeds have been done on land, on sea, and in the air. Some of the most perilous undertakings of the war have been carried out by heroes — by men offering themselves willingly and acting in a spirit of heroism.

"I have a rendezvous with Death
At some designated barricade,
When Spring comes back with rustling shade
And apple-blossoms fill the air —
I have a rendezvous with Death
When Spring brings back blue days and fair.

"God knows 't were better to be deep
Pillowed in silk and scented down,

Where Love throbs out in blissful sleep
Pulse nigh to pulse, and breath to breath,
Where hushed awakenings are dear . . .
But I've a rendezvous with Death
At midnight in some flaming town,
When Spring trips north again this year,
And I to my pledged word am true,
I shall not fail that rendezvous!"

This is the spirit that has quickened many a noble youth and prompted them to lay down their good lives. Indeed, no matter how much we may oppose and lament war as such, we cannot ignore its part in evoking and kindling the heroic strain in men.

In early times this was even more true, for the reason that war was much more personal than it is now. Its nature was such as to bring to the fore the men of heroic stamp. There were not as many varieties of armament as there are now, mechanical contrivances were not as numerous nor as deadly — the conduct of war depended on personal qualities, and those who possessed such qualities in the highest degree became leaders of their own people, as well as victors over their foe. In the records of the early wars, therefore, individuals occupy the most important places. It is not a question of the submarine, or the aëroplane, of railways and conservation, but one of personal heroism. For instance, when the Ammonites gathered at Gilead ready to attack the Israelites, the latter held a council at

Mizpah to decide upon a leader. "Who is the man," they said to one another, "who can be first to war upon the Ammonites? He shall be head over all the inhabitants of Gilead!" The choice fell upon Jephthah the Gileadite, a man of illicit origin, the son of a harlot, but "a mighty man of valor." Though on account of his birth he had been disowned and banished, representative men are sent to bring him home. He consents to lead the battle against the Ammonites, on condition that if he wins, he shall become head over his people. The elders not only accept the condition, but he is made head forthwith.

"And it came to pass after a while, that the children of Ammon made war against Israel. And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob. And they said unto Jephthah: 'Come and be our chief, that we may fight with the children of Ammon.' And Jephthah said unto the elders of Gilead: 'Did not ye hate me, and drive me out of my father's house? and why are ye come unto me now when ye are in distress?' And the elders of Gilead said unto Jephthah: 'Therefore are we returned to thee now, that thou mayest go with us, and fight with the children of Ammon, and thou shalt be our head over all the inhabitants of Gilead.' And Jephthah said unto the elders of Gilead: 'If ye bring me back home to fight with the children of Ammon, and the Lord deliver them before me, I will be your head.' And the elders of Gilead said unto Jephthah: 'The Lord shall be witness between us; surely according to thy word so will we do.' Then Jephthah went with the elders of Gilead."

We find many similar illustrations in the Bible. Individual leadership is paramount in the story of its wars. Abraham, for example, is not only a hero of faith; he is also a hero of war. When the five foreign kings, under the leadreship of Amraphel and Chedorlaomer, invade Canaan and carry captive, among others, Lot and his household, Abraham goes in pursuit, and, aided by his little army of three hundred and eighteen men, he overcomes the invaders and rescues the captives. The heroic strain in Abraham is shown by this incident. It is shown by the spontaneity and the courage of his act: he goes of his own accord, in order to help a friend. It is shown further by his rejection of all reward. When offered the booty, he will take nothing. Let it not be said, he says, that Sodom's king had made Abraham rich!

"And when Abram heard that his brother was taken captive, he led forth his trained men, born in his house, three hundred and eighteen, and pursued as far as Dan. And he divided himself against them by night, he and his servants, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. And he brought back all the goods, and also brought back his brother Lot, and his goods, and the women also, and the people. And the king of Sodom went out to meet him, after his return from the slaughter of Chedorlaomer and the kings that were with him, at the vale of Shaveh — the same is the King's Vale. And the king of Sodom said unto Abram: 'Give me the persons and take the goods to thyself.' And Abram said to the king of Sodom: 'I have lifted up my hand unto the Lord, God Most High,

Maker of heaven and earth, that I will not take a thread nor a shoe-latchet nor aught that is thine, lest thou shouldest say: I have made Abram rich; save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre, let them take their portion.'"

This is the true spirit of the hero, who goes to war for the help of another and who insists on the portion due to his allies, but who does not fight for self-enrichment.

Yet, Abraham is only one, though the first, of the war heroes of the Bible. Were we to name them all, we should have to include many of its best-known figures.

What are the chief qualities of the hero? They are idealism, courage, and self-sacrifice. The true hero has an ideal. He is not a mere adventurer. He enters upon his exploit because of some noble purpose. For such an end he has the needful courage and is willing to give his own life. Where these three qualities mingle together, we have the noblest form of heroism.

"Life to these
Prophetic and enraptured souls is vision
And the keen ecstasy of fated strife,
And divination of the loss as gain,
And reading mysteries with brightened eyes
In fiery shock and dazzling pain before
The orient splendor of the face of Death,
As a great light beside a shadowy sea."

It is such heroism that we encounter in the wars of the Bible. Time and again we have before us personalities, who are not mere parts of a war machine, but who are actuated by ideals and display the spirit of courage and self-sacrifice which inspires true heroism. Take, for instance, the case of Deborah. To find a woman in a high place of leadership at so early a period of history is in itself remarkable. It indicates the democratic freedom characteristic of ancient Israel. Nor is there anything legendary or improbable about the story of Deborah. She appears as a perfectly historical figure, and the conditions under which she arises are quite intelligible. It occurred in the early stages of the conquest of Canaan. The Hebrew tribes were still scattered and disunited. The mountains and the valleys of Canaan lay between them. They were an easy prey to any powerful foe. Such a foe is Jabin the king of Hazor, who for twenty years has oppressed them. Sisera, his general, at the head of a vast army, formidably equipped, is ready to attack the Israelites from his encampment at Haroseth, on the north side of the river Kishon. If he met with no united resistance, his task would be easy. Deborah sees the danger. She arises and challenges her people. She calls for resistance to the foe, but not only upon the tribes threatened directly, but upon all. Unless they all get together, they would perish. Upon Barak of Kadesh-Naphtali she calls to take the lead. He consents, provided she will accompany the army. De-

borah is ready to go, not for her own glory, but for the cause, for victory.

"Now Deborah, a prophetess, the wife of Lappidoth, she judged Israel at that time. And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him: 'Hath not the Lord, the God of Israel, commanded, saying: Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun? And I will draw unto thee to the brook Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thy hand.' And Barak said unto her: 'If thou wilt go with me, then I will go; but if thou wilt not go with me, I will not go.' And she said: 'I will surely go with thee; notwithstanding the journey that thou takest shall not be for thy honor; for the Lord will give Sisera over into the hand of a woman.' And Deborah arose, and went with Barak to Kedesh."

No wonder that such an heroic spirit kindled idealism, courage, and self-sacrifice in others. There were some cowards and laggards among the tribes, but most of them responded to the call, and Israel was saved.

"And Barak called Zebulun and Naphtali together to Kedesh; and there went up ten thousand men at his feet; and Deborah went up with him.

"And they told Sisera that Barak the son of Abinoam was gone up to mount Tabor. And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Haroseth-goiim, unto the brook Kishon. And Deborah said

unto Barak: 'Up, for this is the day in which the Lord hath delivered Sisera into thy hand; is not the Lord gone out before thee?' So Barak went down from mount Tabor, and ten thousand men after him. And the Lord discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak; and Sisera alighted from his chariot, and fled away on his feet. But Barak pursued after the chariots, and after the host, unto Haroseth-goiim; and all the host of Sisera fell by the edge of the sword; there was not a man left."

Victory was due to heroic leadership, of the kind that prevailed in early Israel and has left its impress upon the fascinating pages of the book of Judges.

One particular characteristic of the hero of the Bible is faith. It finds expression in defiance of superior physical strength and in the belief that God can help by means of a few, as well as by many.

"Now know I that the Lord saveth His anointed;
He will answer him from His holy heaven
With the mighty acts of His saving right hand.
Some trust in chariots, and some in horses;
But we will make mention of the name of the Lord our God.
They are bowed down and fallen;
But we are risen, and stand upright.
Save, Lord;
Let the King answer us in the day that we call."

This is not to say that they did not appreciate the value of an army. From the time of David,

Israel had a standing army, the original nucleus of which was formed by David's own body-guard of six hundred "mighty men," gathered round him in his exile. But their chief strength came from their faith. "Not by might, nor by power, but by My spirit, saith the Lord." This belief — the child of faith — we find all through Jewish history, inspiring some of the most heroic moments of that history. During the Maccabean war, for instance, it is reflected in the speech of Judas the Maccabee to his little army before the battle of Bethhoron. "In the sight of heaven," he says, "it is all one to save by many or by few, for victory in battle standeth not in multitude of an host, but strength is from Heaven." Time and again the heroes of the Bible illustrate this conviction. Indeed, they go even further. God would rather help by means of a few men, who are faithful and true, than by a great many who are vainglorious, craven, and treacherous. The fine story of Gideon voices such a faith. In his fight against the Midianites he does not accept all those that come.

"And the Lord said unto Gideon: 'The people that are with thee are too many for Me to give the Midianites into their hand, lest Israel vaunt themselves against Me, saying Mine own hand hath saved me. Now therefore make proclamation in the ears of the people, saying: Whosoever is fearful and trembling, let him return and depart early from mount Gilead.' And there returned of the people twenty and two thousand; and there remained ten thousand."

Gideon selects his men, and with the three hundred who did not bow their knees, he goes to battle and wins. Similarly, David, when first he appears on the field of battle, defies physical strength. There is Goliath — a giant. David scorns his bulk. "Thou hast come with a sword, and with a spear, and with a javelin; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel Whom thou hast taunted!" With such faith David faces the haughty champion of the Philistines, and there is no doubt that similar faith animated his whole life and molded his heroic character.

"A king is not saved by the multitude of a host;
A mighty man is not delivered by great strength.
A horse is a vain thing for safety;
Neither doth it afford escape by its great strength.
Behold the eye of the Lord is toward them that fear Him.
Toward them that wait for His mercy."

David's own heroism drew to him other men of courage and valor, who were ready to risk their lives in the service of their country and their king. It is thus that David reduced the fortress of Jerusalem, which for a long time seemed invincible. When David sought to take it, the Jebusites defied him. "Except thou take away the blind and the lame," they taunted him, "thou shalt not come in hither!" They thought it impossible for David to come in. Their fortress was impregnable; the blind

and the lame were enough to defend it. David, however, had his men with him. "Whosoever smiteth the Jebusites first," he proclaimed, "shall be chief and captain!" Joab responded. The fortress was taken and became the city of David, while Joab was made chief of the army.

Similarly, the heroic devotion of his followers never failed David. His own heroism kindled their courage and love. During the revolt of Absalom, for example, David declares his intention to accompany his army into battle. But his men prevent him from doing so, showing what a misfortune any mishap to him would mean to the people.

"And the king said unto the people: 'I will surely go forth with you myself also!' But the people said: 'Thou shalt not go forth; for if we flee away, they will not care for us; neither if half of us die, will they care for us; but thou art worth ten thousand of us: therefore now it is better that thou be ready to succor us out of the ciy.' And the king said unto them: 'What seemeth you best I will do.'"

Another instance of the devotion of David's followers is contained in the famous episode of the water from the well of Bethlehem. When David is in the hold of Adullam, making battle against the Philistines, who are encamped round about Bethlehem, he longs for a draught from the well he knew as a child. The three heroes cut their way through the Philistine army, draw the water, and return.

David is overwhelmed with the noble devotion of his men, and holds what they have fetched at the peril of their lives as too sacred to drink.

"And David longed, and said: 'Oh that one would give me water to drink of the well of Bethlehem, which is by the gate!' And the three mighty men broke through the host of the Philistines, and drew water out of the well of Bethlehem, that was by the gate, and took it, and brought it to David; but he would not drink thereof but poured it out unto the Lord. And he said: 'Be it far from me, O Lord, that I should do this; shall I drink the blood of the men that went in jeopardy of their lives?' therefore he would not drink it."

Like a true hero, David recognized the heroism of his followers. Indeed, he seems to have organized two orders — one of three and one of thirty — which included the most distinguished of his heroic men, and some of their valiant deeds are recorded, though in fragmentary fashion, in the penultimate chapter of the books of Samuel. To confine ourselves to the order of the three, it is related of the first, that he lifted up his spear against eight hundred whom he slew at one time. As for the second, when the Israelites fled from a certain battle against the Philistines, "he stood firm, and smote the Philistines until his hand was weary, and his hand did cleave unto the sword; and the Lord wrought a great victory that day; and the people returned after him only to strip the slain." The third, likewise, distinguished himself in a battle.

"And the Philistines were gathered together into a troop, where was a plot of ground full of lentils; and the people fled from the Philistines. But he stood in the midst of the plot, and defended it, and slew the Philistines; and the Lord wrought a great victory."

David reminds us of another hero of the Bible, Jonathan. Jonathan is one of the most noble, most heroic, and most lovable characters of the Bible, though we don't often think of him apart from others. This in itself indicates his nobility. Jonathan is selfless. He never thinks of himself first; it is always somebody else — whether his people, or his father, or his friend. No wonder David loved him; truer friend, more devoted friend, never lived. "The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul." With his father, Jonathan remained to the very last, though often he had been hurt and offended by him. Poor Saul had no more devoted, nor more sympathetic, nor more indulgent, follower. Jonathan died with his father — for the honor of his house and his people. A true hero was Jonathan, and he showed it when in the early days of his father's war against the Philistines he forced the flight of the foe by a daring exploit. When the Philistine army was gathered at Michmas, Jonathan, accompanied by his armor-bearer, clambered up the rocks leading to an advanced post of the enemy, and slew twenty men. The suddenness and

the success of the feat terrified the foe, and they all flew in panic.

"Now it fell upon upon a day, that Jonathan the son of Saul said unto the young man that bore his armor: 'Come and let us go over to the Philistines' garrison, that is on yonder side.' But he told not his father. And the people knew not that Jonathan was gone.

"And Jonathan said to the young man that bore his armor: 'Come and let us go over unto the garrison of these uncircumcised; it may be that the Lord will work for us; for there is no restraint to the Lord to save by many or by few.' And his armor-bearer said unto him: 'Do all that is in thy heart; turn thee, behold I am with thee according to thy heart.' And both of them disclosed themselves unto the garrison of the Philistines; and the Philistines said: 'Behold Hebrews coming forth out of the holes where they hid themselves.' And the men of the garrison spoke to Jonathan and his armor-bearer, and said: 'Come up to us, and we will show you a thing.' And Jonathan said unto his armor-bearer: 'Come up after me; for the Lord hath delivered them into the hand of Israel.' And Jonathan climbed up upon his hands and upon his feet, and his armor-bearer after him; and they fell before Jonathan; and his armor-bearer slew them after him. And that first slaughter, which Jonathan and his armor-bearer made, was about twenty men, within as it were half a furrow's length in an acre of land. And there was a trembling in the camp in the field, and among all the people; the garrison, and the spoilers, they also trembled; and the earth quaked; so it grew into a terror from God. And the watchmen of Saul in Gibeath-benjamin looked; and, behold, the multitude melted away, and they went hither and thither."

Jonathan did the deed regardless of peril and without noise or pretense. He was marked by the silence as well as the spontaneity of the true hero.

As we think of these heroes of the Bible, we can the better understand Jewish history. The Jew, it is often said, is not a fighter. This certainly is not true of the historic Jew. No war has produced greater heroism and endurance than the war of the Jews against the Romans. One need but think of the siege of Jerusalem, and the fortitude of the Jews in defending it, or of the little band of liberty-loving men who held the fortress of Masada for some time after Jerusalem had fallen and who, realizing that they could resist no longer, their wall being on fire, resolved to die by their own hands, and to slay their wives and children, rather than become Roman slaves. The words of Eleazar, their leader, as recorded by his contemporary, Josephus, are among the most heroic ever spoken. "Since we long ago, my brave friends, resolved never to be slaves to the Romans, nor to any other than God Himself (who alone is the true and just Lord of all mankind), the time is now come that obliges us to carry out that resolve in act. Let us not at this crisis bring the reproach upon ourselves that, whereas we would not formerly undergo slavery without danger, we now together with slavery choose such punishments also as will be intolerable, if we fall alive into the power of the Romans. We were the very first of all that re-

volted from them, and we are the last that fight against them; and I cannot but esteem it as a favor that God has granted us that it is still in our power to die nobly and in a state of freedom, which has not been the case of others who were conquered against their expectation. Let our wives die before they are outraged, and our children before they have tasted of slavery, and after we have slain them, let us bestow that glorious benefit upon one another mutually, and preserve our freedom as a noble end of our lives. While our hands are still at liberty, and have a sword in them, let them minister to us in our glorious design! Let us die before we become slaves of our enemies, and let us go out of the world with our children and wives in a state of freedom!"

In such a spirit the heroes of Masada died on the altar of liberty.

It is a matter of history that since then the Jews, both in war and in peace, have not been wanting in the heroic qualities. The prototype of such heroic traits and deeds we find in the war heroes of the Bible.

THE WAR POETRY OF THE BIBLE

CONCERNING the relation of war to poetry, there exists a singular difference of opinion. Some think that war stimulates poetry, others that it hampers it. Mr. Edmund Gosse, for instance, writing in the year 1915, on "War Poetry in France," remarks that "there is a quality in war, as there is in religion, which does not lend itself kindly to the art of verse," and he adds that "as a matter of critical experience, the lyrical triumphs of martial and religious poetry are few." On the other hand, Mr. Gosse himself must admit that the present war has given birth to a great deal of poetry, some of it of a very high order. Mr. Frederic Harrison, on the other hand, in his *Obiter Scripta,* observes that this vast war — this stirring of the deeps in man's soul — is calling out much love of poetry, and not a little new poetry, as is ever the case, and he proceeds to give credit to the Revolution of 1789 and to Napoleon's wars for the poetry of Scott, Byron, Wordsworth, Coleridge, Shelley, and Keats.

We shall not enter here into a discussion of this difference of opinion on the relation of war and poetry. But as far as the Bible is concerned, the

observation of Mr. Gosse certainly misses the mark. For, some of the finest lyrical triumphs of the Bible certainly have a religious and martial character. Of course, there may be such as are still unaware of the poetic nature of a larger part of the Bible. The fact that Bible poetry is not cast in the conventional mold may blind them to its true nature. But the number of such must be dwindling, particularly since the apostles of the new poetry have been at work demonstrating the independence of poetry of the traditional devices of rhyme and meter. By the real test, there is a great deal of poetry in the Bible, most of it dealing with religious themes, and a not insignificant portion with the subject of war.

Moreover, it is perfectly natural to find such poetry in the Bible. First of all, we know that poetry is the expression of emotion. It is the rhythmic expression of exalted emotion. And the Hebrews were an emotional people. Throughout the Bible there throb great emotions; it is a book of strong passions, of the elemental passions of life. The Bible is not a master-piece of the human intellect; it is the master-work of the human heart. Those who say that the Jews were never great metaphysicians, are quite right. Some Jews may have become distinguished philosophers. But the forte of Israel was the heart. This is the word we encounter most often in the Bible. In all efforts or systems of thought put forth by Jews —

whether for specific Jewish purposes, as in the case of Judah Halevi, Ibn Gebirol, and Maimonides, or for general ends, as in the case of Philo, Spinoza, and Bergson — it is the heart, emotion, intuition that prevails in the end. The Hebrews were naturally poetic and they created in the Bible some of the world's most exalted and imperishable poetry.

Among the emotions of the ancient Hebrews, however, none were more powerful than those of Religion and Patriotism. These two sentiments sprang from the same source. God and country went together. There was a time when for the Jews, like the rest of the ancients, it was impossible to think of God and country as apart from each other. The two belonged together, and the fate of one designated and determined the fate of the other. This idea lay behind many of the concepts of the people, and it was responsible for their ardent patriotism. When, for instance, the Jews were carried captive to Babylon, they felt not merely that they had lost their country, but also that they were being taken away from the presence of their God. That is what made exile doubly tragic for them. This fusion of the patriotic and religious emotion we find reflected in the poetry of the Bible, preëminently in the Psalms. Many of the Psalms express the two ruling passions of the ancient Hebrew poet — Religion and Patriotism, love of God and of country, and we can understand them better now than in normal times,

in so far as we have come nearer at present to the true meaning of Religion and of Patriotism. Many an emotion dormant or feeble in time of peace is awakened and exalted in war, when feeling grows both more simple and more intense.

It is our present-day experience, for instance, that helps us to understand the cry for revenge found in some of the Psalms. Before the War, it was hard to explain how natural such a poem was as the one hundred and thirty-seventh Psalm. Some thought the intensity, the violence, of its closing lines unworthy of a religious poet. They could not appreciate it, because they knew naught of the tragedy, the suffering, the misery that had inspired it. They felt no sympathy with the poet whose eyes had beheld his country laid waste by the barbarous Babylonians, its sanctuary ruthlessly demolished, its babes cruelly dashed against the rocks, and who by such bitter memory is lashed into the terrible cry of revenge:

"Remember, O Lord, against the children of Edom
The day of Jerusalem;
Who said: 'Rase it, rase it,
Even to the foundation thereof.
O daughter of Babylon, that art to be destroyed;
Happy shall he be, that repayeth thee
As thou hast served us.
Happy shall he be, that taketh and dasheth *thy* little ones
Against the rock."

At present it is easier to understand how such a

poem came into being, expressing the tragedy of the exiled people, just as modern poets are seeking in similar terms to voice the tragedy of afflicted Belgium.

"Land of the desolate, Mother of tears,
Weeping your beauty marred and torn,
Your children tossed upon the spears,
Your altars rent, your hearths forlorn,
Where Spring has no renewing spell,
And Love no language save a long farewell!

"Ah, precious tears, and each a pearl,
Whose price — for so in God we trust
Who saw them fall in that blind swirl
Of ravening flame and reeking dust —
The spoiler with his life shall pay,
When Justice at the last demands her Day.

"O, true and proved, whose record stands
Lettered in blood too deep to fade,
Take courage! Never in our hands
Shall the avenging sword be stayed
Till you are healed of all your pain,
And come with Honor to your own again!"

Perhaps the oldest form of war poetry in the Bible was the song of victory.

Indeed, the first bit of poetry found in the Bible, a fragment of primeval folksong, is a shout of triumph. It is the proud challenge of Lamech, the father of "the forger of every cutting instrument of brass and iron":

"Adah and Zillah, hear my voice;
Ye wives of Lamech, hearken unto my speech;

For I have slain a man for wounding me;
And a young man for bruising me;
If Cain shall be avenged sevenfold,
Truly Lamech seventy and sevenfold."

Other fragments of ancient military folksongs we have in the Book of Numbers, where they are set in the story of Israel's experience in the wilderness. The finding of a well was a joyous event and was celebrated in song:

"Spring up, O well — sing ye unto it —
The well, which the princes digged,
Which the nobles of the people delved,
With the sceptre, and with their staves!"

The victory over Sihon the Amorite, who had sought to stop the advance of Israel, was a momentous achievement, which filled the people with a sense of strength and confidence. It was commemorated in a fine martial song:

Come ye to Heshbon!
Let the city of Sihon be built and established!
For a fire is gone out of Heshbon,
A flame from the city of Sihon;
It hath devoured Ar of Moab,
The lords of the high places of Arnon.

"Woe to thee, Moab!
Thou art undone, O people of Chemosh;
He hath given his sons as fugitives,
And his daughters into captivity,
Unto Sihon king of the Amorites.
We have shot at them — Heshbon is perished — even unto Dibon,

And we have laid waste even unto Nophah,
Which reacheth unto Medeba."

The song of victory among the Hebrews probably began as a simple song with refrain sung by those who went out to greet the warriors returning from battle. Such processions would seem to have been led by women, and they included dance and music. Of such a celebration we hear upon the overthrow of Pharaoh, when Miriam takes a timbrel in her hand and all the women go out after her with timbrels and with dances. Miriam leads the march and the song she "sings to them":

"Sing ye to the Lord, for He is highly exalted,
The horse and the rider hath He thrown into the sea!"

When Jephthah returns from the Ammonite War, a similar celebration is led by his daughter, with tragic result.

"His daughter came out to meet him, with timbrels and with dances; and she was his only child; beside her he had neither son nor daughter."

David receives such greeting from the enthusiastic populace when he returns from the defeat of the Philistines.

"When David returned from the slaughter of the Philistines, the women came out of all the cities of Israel, singing and dancing, to meet King Saul, with timbrels, with joy, and with three-stringed instruments. And the women sang one to another in their play, and said:

'Saul hath slain his thousands,
And David his ten thousands.'"

Thus ran their refrain. The Hebrews were fond of festive processions, in which they gave vent to their love of rhythm and song. Processions were part of religious, as well as martial, celebrations. One of the loftiest odes of the Psalms employs the imagery of such a procession to depict the march of God through the history of His people: Psalm Sixty-eight. It is one of the noblest, though boldest, flights of poetry, and contains a remarkable fusion of the martial and religious notes. As we read it, we can't help visualizing the triumphal processions the Israelites loved.

"Let God arise, let His enemies be scattered;
And let them that hate Him flee before Him.
As smoke is driven away, so drive them away;
As wax melteth before the fire,
So let the wicked perish at the presence of God.
But let the righteous be glad, let them exult before God;
Yea, let them rejoice with gladness.

"Sing unto God, sing praises to His name;
Extol Him that rideth upon the skies, whose name is the Lord;
And exult ye before Him.
O God, when Thou wentest forth before Thy people,
When Thou didst march through the wilderness
The earth trembled, the heavens also dropped at the presence of God;
Even yon Sinai trembled at the presence of God, the God of Israel.

"The Lord giveth the word;
The women that proclaim the tidings are a great host.

Kings of armies flee, they flee;
And she that tarrieth at home divideth the spoil.

"A mountain of God is the mountain of Bashan;
A mountain of peaks is the mountain of Bashan.
Why look ye askance, ye mountains of peaks,
At the mountain which God hath desired for His abode?
Yea, the Lord will dwell therein for ever.
The chariots of God are myriads, even thousands upon thousands;
The Lord is among them, as in Sinai, in holiness.

"They see Thy goings, O God,
Even the goings of my God, my King, in holiness.
The singers go before, the minstrels follow after,
In the midst of damsels playing upon timbrels:
'Bless ye God in full assemblies,
Even the Lord, ye that are from the fountain of Israel.'
Thy God hath commanded thy strength;
Be strong, O God, Thou that hast wrought for us
Out of Thy temple at Jerusalem,
Whither kings shall bring presents unto Thee.
Rebuke the wild beast of the reeds,
The multitude of the bulls, with the calves of the peoples,
Every one submitting himself with pieces of silver;
He hath scattered the peoples that delight in war!
Nobles shall come out of Egypt;
Ethiopia shall hasten to stretch out her hands unto God.

"Sing unto God, ye kingdoms of the earth;
O sing praises unto the Lord;
To Him that rideth upon the heavens of heavens, which are of old;
Lo, He uttereth His voice, a mighty voice.
Ascribe ye strength unto God;

His majesty is over Israel,
And His strength is in the skies.
Awful is God out of thy holy places;
The God of Israel, He giveth strength and power unto the people;
Blessed be God."

From the simple chant of those martial processions, there developed the Ode of Victory, specimens of which are among the grandest poems of the Bible. There is, first, the Song of Moses, which possibly took its present form much later than the event it celebrates. But it is full of the joy and the exaltation of the event.

"The Lord is my strength and song,
And He is become my salvation;
This is my God, and I will glorify Him;
My father's God, and I will exalt Him.
The Lord is mighty in war,
The Lord is His name.
Pharaoh's chariots and his host hath He cast into the sea,
And his chosen captains are sunk in the Red Sea.
The deeps cover them —
They went down into the depths like a stone.
Thy right hand, O Lord, glorious in power,
Thy right hand, O Lord, dasheth in pieces the enemy,
And in the greatness of Thine excellency Thou overthrowest them that rise up against Thee;
Thou sendest forth Thy wrath, it consumeth them as stubble.
And with the blast of Thy nostrils the waters were piled up —
The floods stood upright as a heap;
The deeps were congealed in the heart of the sea.

The enemy said:
'I will pursue, I will overtake, I will divide the spoil;
My lust shall be satisfied upon them;
I will draw my sword, my hand shall destroy them.'
Thou didst blow with Thy wind, the sea covered them;
They sank as lead in the mighty waters.
Who is like unto Thee, O Lord, among the mighty?
Who is like unto Thee, glorious in holiness,
Fearful in praises, doing wonders?"

Even more exultant and more dramatic is the Song of Deborah, which is one of the finest war poems ever written. For patriotic fervor, for rhythm, for poetic feeling, for vivid description of the various forces and factors engaged in the great battle, it is unique, and throughout it there vibrates a personal note — that of Deborah, the heroine of the war. From the very first the personal note is struck:

"Hear, O ye kings; give ear, of ye princes;
I, unto the Lord will I sing;
I will sing praise to the Lord, the God of Israel."

A reminiscence of the glorious past follows:

"Lord, when Thou didst go forth out of Seir,
When Thou didst march out of the field of Edom,
The earth trembled, the heavens also dropped,
Yea, the clouds dropped water.
The mountains quaked at the presence of the Lord,
Even yon Sinai at the presence of the Lord, the God of Israel."

What a contrast to the peril of the present!

"In the days of Shamgar the son of Anath,
In the days of Jael, the highways ceased,
And the travelers walked through byways.
The rulers ceased in Israel, they ceased,
Until that thou didst arise, Deborah,
That thou didst arise a mother in Israel.
They chose new gods;
Then was war in the gates;
Was there a shield or spear seen
Among forty thousand in Israel?"

But fortunately, the people have proved equal to the great task of the hour.

"My heart is toward the governors of Israel,
That offered themselves willingly among the people.
Bless ye the Lord!
Ye that ride on white asses,
Ye that sit on rich cloths,
And ye that walk by the way, tell of it;
Louder than the voice of archers, by the watering-trough!
There shall they rehearse the righteous acts of the Lord,
Even the righteous acts of His rulers in Israel."

It is the thought of the courage and the valor of her people that fills the poet-heroine with joy.

"Awake, awake, Deborah;
Awake, awake, utter a song;
Arise, Barak, and lead thy captivity captive, thou son of Abinoam.
Then made He a remnant to have dominion over the nobles and the people;
The Lord made me have dominion over the mighty.
Out of Ephraim came they whose root is in Amalek;
After thee, Benjamin, among thy peoples;

Out of Machir came down governors,
And out of Zebulun they that handle the marshal's staff,
And the princes of Issachar were with Deborah;
As was Issachar, so was Barak;
Into the valley they rushed forth at his feet."

Of course, there was no want of such who even in that supreme hour of the nation's crisis shirked their duty — the hollow, the selfish, the supine. They are not forgotten.

"Among the divisions of Reuben
There was great resolves of heart!
Why satest thou among the sheepfolds,
To hear the pipings for the flocks?
At the divisions of Reuben
There were great searchings of heart!
Gilead abode beyond the Jordan;
And Dan, why doth he sojourn by the ships?
Asher dwelt at the shore of the sea,
And abideth by its bays."

So much the more glorious the conduct of others!

"Zebulun is a people that jeoparded their lives unto the death,
And Naphtali, upon the high places of the field."

It was a mighty battle, in which many kings took part, and the very stars and streams fought on the side of Deborah:

"The kings came, they fought;
Then fought the kings of Canaan,
In Taanach by the waters of Megiddo;
They took no gain of money.
They fought from heaven,

The stars in their courses fought against Sisera.
The brook Kishon swept them away,
That ancient brook, the brook Kishon.
O my soul, tread them down with strength!
Then did the horsehoofs stamp
By reason of the prancings, the prancings of their mighty ones."

Nor shall those be forgotten who in so perilous an hour for Israel either kept aloof or gave no help. There was Meroz:

"'Curse ye Meroz,' said the angel of the Lord,
'Curse ye bitterly the inhabitants thereof,
Because they came not to the help of the Lord,
To the help of the Lord against the mighty.'"

But think of Jael the Kenite:

"Blessed above women shall Jael be,
The wife of Heber the Kenite,
Above women in the tent shall she be blessed.
Water he asked, milk she gave him;
In a lordly bowl she brought him curd.
Her hand she put to the tent-pin,
And her right hand to the workmen's hammer;
And with the hammer she smote Sisera, she smote through his head,
Yes, she pierced and struck through his temples.
At her feet he sunk, he fell, he lay;
At her feet he sunk, he fell;
Where he sunk, there he fell down dead."

Sisera's fall, and the disillusionment of his people, is dramatically drawn in the picture of his mother waiting for his return, in vain:

"Through the window she looked forth, and peered,
The mother of Sisera, through the lattice:
'Why is his chariot so long in coming
Why tarry the wheels of his chariots?'
The wisest of her princesses answer her,
Yea, she returneth answer to herself:
'Are they not finding, are they not dividing the spoil?
A damsel, two damsels to every man;
To Sisera a spoil of dyed garments,
A spoil of dyed garments of embroidery,
Two dyed garments of broidery for the neck of every spoiler?'"

No more is said about the issue of her waiting. The final note explains it:

"So perish all Thine enemies, O Lord;
But they that love Him be as the sun when he goeth forth in his might."

Here certainly is a poem, both martial and religious, which may be called a lyrical triumph.

But if victory inspired the lyre of Israel, no less did defeat. Indeed, some of the most moving poems of the Bible are those that sprang up after the destruction of the kingdom and during the exile. In them is voiced the physical and spiritual suffering of the nation, as well as the longing for restoration. They sing of the heroism of the people that had proved futile, and of the yearning for the renewal of the Divine Love.

"O God, the heathen are come into Thine inheritance;
They have defiled Thy holy temple;
They have made Jerusalem into heaps.

They have given the dead bodies of Thy servants to
be food unto the fowls of the heaven,
The flesh of Thy saints unto the beasts of the earth.
They have shed their blood like water
Round about Jerusalem, with none to bury them.
We are become a taunt to our neighbors,
A scorn and derision to them that are round about us.

"How long, O Lord, wilt Thou be angry for ever?
How long will Thy jealousy burn like fire?
Pour out Thy wrath upon the nations that know Thee
not,
And upon the kingdoms that call not upon Thy name.
For they have devoured Jacob,
And laid waste his habitation.
Remember not against us the iniquities of our fore-
fathers;
Let Thy compassions speedily come to meet us;
For we are brought very low.

"Help us, O God of our salvation, for the sake of the
glory of Thy name;
And deliver us, and forgive our sins, for Thy name's
sake.
Wherefore should the nations say:
'Where is their God?'
Let the avenging of Thy servants' blood that is shed
Be made known among the nations in our sight.

"O Lord God of hosts,
How long wilt Thou be angry against the prayer of
Thy people?
Thou hast fed them with the bread of tears,
And given them tears to drink in large measure.
Thou makest us a strife unto our neighbors;
And our enemies mock as they please.
O God of hosts, restore us;
And cause Thy face to shine, and we shall be saved."

When we think of the suffering of Belgium today, devastated and exiled, we can understand the full meaning of such poems as Psalms Seventy-nine and Eighty. They are probably later than Psalm One Hundred and Thirty-seven. They are more calm than the outburst of suffering and revenge contained in the latter, but there is profound pathos in their beautiful and tender lines.

"Thou didst pluck up a vine out of Egypt;
Thou didst drive out the nations, and didst plant it.
Thou didst clear a place before it,
And it took deep root, and filled the land.
The mountains were covered with the shadow of it,
And the mighty cedars with the boughs thereof.
She sent out her branches unto the sea,
And her shoots unto the River.
Why hast Thou broken down her fences,
So that all they that pass by the way do pluck her?
The boar out of the wood doth ravage it,
That which moveth in the field feedeth on it.
O God of hosts, return, we beseech Thee;
Look from heaven, and behold, and be mindful of this vine,
And of the stock which Thy right hand hath planted,
And the branch that Thou madest strong for Thyself.
It is burned with fire, it is cut down;
They perish at the rebuke of Thy countenance.
Let Thy hand be upon the man of Thy right hand,
Upon the son of man whom Thou madest strong for Thyself.
So shall we not turn back from Thee;
Quicken Thou us, and we will call upon Thy name.
O Lord God of hosts, restore us;
Cause Thy face to shine, and we shall be saved."

Among the finest poetic products of the War are the personal poems, particularly those lamenting the fall of young heroes. Such songs as "The Spires of Oxford," celebrating the joyous courage and self-sacrifice of to-day's youth, and "I Have a Rendezvous with Death," and Robert Nichols's elegies on his fallen friends, are counted among the fairest flowers of modern poetry. This is true of the Bible, too. No war poem approaches in beauty the lament of David for Saul and Jonathan — one of Israel's greatest heroes weeping for two other heroes who fell in battle, self-slain for the honor of their people.

"Thy beauty, O Israel, upon thy high places is slain!
How are the mighty fallen!
Tell it not in Gath,
Publish it not in the streets of Ashkelon;
Lest the daughters of the Philistines rejoice,
Lest the daughters of the uncircumcised triumph.
Ye mountains of Gilboa,
Let there be no dew nor rain upon you,
Neither fields of choice fruits;
For there the shield of the mighty was vilely cast away,
The shield of Saul, not anointed with oil.
From the blood of the slain, from the fat of the mighty,
The bow of Jonathan turned not back,
And the sword of Saul returned not empty.
Saul and Jonathan, the lovely and the pleasant
In their lives, even in their death they were not divided;
They were swifter than eagles,
They were stronger than lions.
Ye daughters of Israel, weep over Saul,

Who clothed you in scarlet, with other delights,
Who put ornaments of gold upon your apparel.
How are the mighty fallen in the midst of the battle!

"Jonathan upon thy high places is slain!
I am distressed for thee, my brother Jonathan;
Very pleasant hast thou been unto me;
Wonderful was thy love to me,
Passing the love of women.
How are the mighty fallen,
And the weapons of war perished!"

WAR PRAYERS IN THE BIBLE

THE War has stimulated interest in prayer. Many people who never prayed before have now taken to praying. Churches have fixed special days of prayer and intercession. In so far as prayer is an evidence of Religion, one might well say that the War has brought about a revival of Religion. It certainly has revived the habit of prayer in many quarters.

But it has, also, stirred up a great deal of discussion as to the nature and value of prayer. On the one hand, people are asking again the old question as to the efficacy of prayer. Does praying do any good? Does it pay to pray? Are prayers answered? At a time such as this, these questions cease to be mere academic speculations. The average person is vitally interested in them. The things we pray for now are of immediate and vital importance. Praying is no mere part of a decorous, well-ordered service, no mere item of liturgy. Our prayers for the safety of our men, for the triumph of our arms, for an honorable peace, come from the heart, they are part of our inmost being. Therefore, it is natural that we should want to know whether such an occupation has any real use, and

whether it leads to anything. On the other hand, many good people are scandalized by the strange sight of both sides praying to the same God. It is absurd in their eyes that the foe, also, should pray to God. It suggests to them the shallowness, the futility, or the queerness of all prayer.

In considering these questions, we must realize, first of all, that prayer is a normal and necessary part of all Religion. Wherever there is Religion, there will be prayer, and namely, prayer of an expressed, spoken, fervent kind, rather than the vague, inaudible sort which is fashionable among those to whom Religion is an aspect of Sociology and who say they can pray while motoring in the country, or engaged in other similar forms of esthetic religiosity. Religion, it has often been observed, is not merely a belief in God; it is belief in the relation of God and man. Prayer is a means of forming and maintaining that relationship. It is the bond of union between God and man. Thus, if we believe in God, if we believe in Religion, the natural result will be a desire for prayer, and the persistence of prayer under all circumstances, however difficult and baffling.

Of course, it is natural for us to want an answer to our prayers. Expectation of Divine favor is one of the foundations of prayer. It is foolish to call this merely a primitive conception of prayer. Anthropologists may prove that primitive men first prayed because they wanted something. An equally

good case might be made out in favor of the sense of awe or fear as the origin of prayer. The fact is that in this respect we ourselves are as primitive as the most primitive. We also want our prayers answered.' In our case, also, this is one of the elements of prayer, one of the things that move us to open our lips before God. Yet, we must not forget that this is not now, nor probably ever was, the whole content of prayer.

One of the essential parts of prayer is communion. We want to commune, to converse, with God. The difference between the believer and the unbeliever is that the believer feels that the world is not empty, that there is a Spirit within it, and that the Spirit is his friend, the friend of man, and the friend of all that makes for the goodness and the gladness of the world. That is the inmost feeling of the believer. No matter what may happen against it, this feeling remains deeply rooted in his heart. With this Friend, this Spirit, it is natural for him to wish to converse, to commune, to consider things. It is converse that counts for most among friends. When there is something on our heart or mind, we are fortunate to have a friend to whom we can tell it all, and who will give us sympathy. Our friend may not be able to help us, or even to advise us, he may not divulge to us what is going on in his mind while listening, but by hearing us, he has served us. Thus, communion is an essential part of our prayer. Such as we are, we want to talk with God, to tell our

needs in His hearing, to feel that we have His sympathy, that He is with us, on our side. This is why in time of war, our prayers are prone to grow more frequent and fervid than in normal times.

That is, however, where the question arises as to whether we are on God's side. Are we on His side? This is the crucial question. God is on the side of all that makes for the goodness and the gladness of the world. This is our belief. Are we on the same side? When we pray, are we sure we speak the true language of prayer? Is there a common language between God and ourselves? Now, in prayer nothing is so vital as sincerity, single-mindedness. We dare not pray to God and stand in the world for the things He hates and opposes. Ruskin used to lay stress on this truth. But Ruskin got it from the Bible. Throughout the Bible there runs this condemnation of double-minded prayer, false fervor, "strange fire." Cain's sacrifice was not accepted. There was murder in his heart. "When ye come to appear before Me," says the Lord in Isaiah, "who hath requested this at your hand, to tread My courts? When ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood!" "He that turneth his ear away from instruction," adds the sage, "his prayer also is an abomination!" Thus, the Bible defines the prerequisite of prayer — the difference between true and false prayer, and it should help us to differ-

entiate to-day between prayers. Of course, the German has a right to pray, and to pray to our own God. The question is, however, as to the spirit in which he prays — is it in a spirit making for the goodness and the gladness of the world, or is it in a spirit making for slaughter and conquest? There lies the true test of prayer. *Le meilleur creuset c'est l'esprit* — says Buffon: "the best test is the spirit."

> "Lord, our God! to whom from clay,
> Blood and mire, Thy peoples pray —
> Not from Thy cathedral's stair
> Thou hearest: — Thou criest *through* our prayer
> For our prayer is but the gate:
> We, who pray, ourselves are fate!"

The different expressions of the spirit of prayer in wartime we find in the Bible.

First, we have the prayer for victory. A good example we find at the time of the first war the Israelites were forced to wage upon their emergence from Egypt. During the fight with Amalek, we are told, Moses, with Aaron and Hur, stood on top of a hill overlooking the battlefield. Moses raised his hands in prayer. While his hands were up, Israel prevailed. The rabbis rejected the idea that the mere raising of the hands of Moses caused the Israelites to prevail while his letting them fall, caused them to succumb. It means rather, they said, that the Israelites, seeing the uplifted hands of the Prophet, thought of the Lord, and felt fortified. In other words, the prayer of the Prophet on the

heights was an inspiration to those fighting down below, under the leadership of Joshua. The Hebrew text is very suggestive. It runs: *Wayehi yadaw emunah.* "His hands were steady." A more literal translation of this difficult phrase, however, would read: "His hands were faith." In other words, "his hands were a symbol of faith until the sun set." It is an indication of the genius of Israel, that in Hebrew the same word is used for steadfastness and faith. Another good example of this kind of prayer we have in the case of King Hezekiah, when threatened and taunted by the Assyrian conqueror. There, too, prayer was a source of inspiration and an incentive to faith, reflected both in the supplication of Hezekiah and in Isaiah's invective against Sennacherib.

"And Hezekiah prayed before the Lord, and said: 'O Lord, the God of Israel, that sittest upon the cherubim, Thou art the God, even Thou alone, of all the kingdoms of the earth; Thou hast made heaven and earth. Incline Thine ear, O Lord, and hear; open Thine eyes, O Lord, and see; and hear the words of Sennacherib, wherewith he hath sent him to taunt the living God. Of a truth, Lord, the kings of Assyria have laid waste the nations and their lands, and have cast their gods into the fire; for they were no gods, but the work of men's hands, wood and stone; therefore they have destroyed them. Now therefore, O Lord our God, save Thou us, I beseech Thee, out of his hand, that all the kingdoms of the earth may know that Thou art the Lord God, even Thou only.'

"Then Isaiah the son of Amoz sent to Hezekiah saying: 'Thus saith the Lord, the God of Israel: Whereas

thou hast prayed to Me against Sennacherib king of Assyria, I have heard thee. This is the word that the Lord hath spoken concerning him:

The virgin daughter of Zion
Hath despised thee and laughed thee to scorn;
The daughter of Jerusalem
Hath shaken her head at thee.
Whom hast thou taunted and blasphemed?
And against whom hast thou exalted thy voice?
Yea, thou hast lifted up thine eyes on high,
Even against the Holy One of Israel!
By thy messengers thou hast taunted the Lord,
And hast said: With the multitude of my chariots
Am I come up to the height of the mountains,
To the innermost parts of Lebanon;
And I have cut down the tall cedars thereof,
And the choice cypresses thereof;
And I have entered into his farthest lodge,
The forest of his fruitful field.
I have digged and drunk
Strange waters,
And with the sole of my feet have I dried up
All the rivers of Egypt.

Hast thou not heard?
Long ago I made it,
In ancient times I fashioned it;
Now have I brought it to pass,
Yea, it is done; that fortified cities
Should be laid waste into ruinous heaps.
Therefore their inhabitants were of small power,
They were dismayed and confounded;
They were as the grass of the field,
And as the green herb,
As the grass on the housetops,
And as corn blasted before it is grown up.

But I know thy sitting down, and thy going out, and thy coming in,
And thy raging against Me.
Because of thy raging against Me,
And for that thy tumult is come up into Mine ears,
Therefore will I put My hook in thy nose,
And My bridle in thy lips,
And I will turn thee back by the way
By which thou camest.'"

Then, we have in the Bible the prayer of counsel. Again and again the men of the Bible, confronted by war, turn to God for counsel as to what to do. When the Egyptians pursue the Israelites, Moses turns to God. "Why criest thou to Me," says the Lord, "say unto the children of Israel that they shall go forward." David consults God as to whether he shall go forth against the Philistines.

"And they told David, saying: 'Behold, the Philistines are fighting against Keilah, and they rob the threshing-floors.' Therefore David inquired of the Lord, saying: 'Shall I go and smite these Philistines?' And the Lord said unto David: 'Go, and smite the Philistines, and save Keilah.' And David's men said unto him: 'Behold, we are afrad here in Judah; how much more then if we go to Keilah against the armies of the Philistines?' Then David inquired of the Lord yet again. And the Lord answered him and said: 'Arise, go down to Keilah; for I will deliver the Philistines into thy hand.' And David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and slew them with a great slaughter. So David saved the inhabitants of Keilah."

Ahab and Jehoshaphat inquire of God about going to war against Syria. There, again, we may be tempted to see traces of a primitive custom. But it was also the expression of a sentiment which in course of time became very important. It expressed the desire of Israel to make sure that the war in question was such as God might approve. As God was righteous, however, a war approved by Him must be for a righteous cause. That is how the Prophets gradually came to play a paramount part in the political life of the people, and particularly in time of war. If we turn to God for counsel in war-time, we must make sure our war is righteous and conducted righteously.

Finally, we have the prayers of praise and adoration which were composed as a result of the wars of the people. Many of the Psalms belong to this class. They are full of the spirit of thanksgiving and trust, both in time of triumph and defeat, and as such have become the pattern for all ages passing through similar experience. In the twentieth Psalm, for instance, we see the people send their king to battle with prayers for victory.

"The Lord answer thee in the day of trouble;
The name of the God of Jacob set thee up on high;
Send forth thy help from the sanctuary,
And support thee out of Zion;
Receive the memorial of all thy meal-offerings,
And accept the fat of thy burnt-sacrifice;
Grant thee according to thine own heart,
And fulfill all thy counsel.

We will shout for joy in thy victory,
And in the name of our God we will set up our standards;
The Lord fulfill all thy petitions.

"Some trust in chariots, and some in horses;
But we will make mention of the name of the Lord our God.
They are bowed down and fallen;
But we are risen, and stand upright.
Save, Lord;
Let the King answer us in the day that we call."

In the next Psalm, the king has returned victorious, and we hear the voice of praise and thanksgiving.

"O Lord, in Thy strength the king rejoiceth;
And in Thy salvation how greatly doth he exult!
Thou hast given him his heart's desire,
And the request of his lips Thou hast not withholden.
For Thou meetest him with choicest blessings;
Thou settest a crown of fine gold on his head.
He asked life of Thee, Thou gavest it him;
Even length of days for ever and ever.
His glory is great through Thy salvation;
Honor and majesty dost Thou lay upon him.
For Thou makest him most blessed for ever;
Thou makest him glad with joy in Thy presence.
For the king trusteth in the Lord,
Yea, in the mercy of the Most High; he shall not be moved."

PARALLELS TO THE WAR IN THE BIBLE

We do not at present take up a subject like the Bible and War as a mere academic pursuit. If ever we turned to the Bible for practical purposes, for guidance and help, it is now. "History is not a burden on memory," says Lord Acton, "it is an illumination of the soul." We go to the Bible at present for counsel on the subject of war, for help in interpreting its meaning, and for light on the future, insofar as it may be given us to foresee the future.

First of all, does the Bible help us to an answer as to what the attitude of religious people should be toward war? In this regard, the answer of the Bible certainly is clear. When war has come, and threatens the security of one's country, it is one's duty to join in the fight for its defense. Throughout the Bible we have evidence of this conviction. Shirking or cowardice is never condoned. When upon the shore of the Red Sea, the Israelites find themselves pursued by the relentless foe, and begin to cry aloud their fears and regrets, "Why criest thou unto Me?" says the Lord, "tell the children of Israel to go forward!" Thus, at the very begin-

ning of their history the Israelites are taught the lesson of progress, and of the courage and intrepidity it demands,— the capacity, the readiness, for combat. Many are the occasions in the subsequent development of Israel's history when this lesson is repeated. They have to fight the Amalekites, they have to fight the Amorites, and the Philistines, and many another foe in order to establish themselves and to defend home and hearth. Do we ever find exemption from the fight for religious reasons? Never. They are exempted for humane reasons, or for military reasons — the faint-hearted and the weak-kneed are not allowed to join in the battle; the priests are exempted because of their office and ritual regulations: but for religious reasons no exemption is mentioned. Of course, there are shirkers and cowards; but they are held up to execration by such a prophetic leader as Deborah. Indeed, those who have already come into possession of their own inheritance, the Reubenites, the Gadites, and the half-tribe of Manasseh, are made to feel their duty not to settle down to its enjoyment until they have helped their brethren to secure their portion.

"Your wives, your little ones, and your cattle, shall abide in the land which Moses gave you beyond the Jordan; but ye shall pass over before your brethren armed, all the mighty men of valor, and shall help them; until the Lord have given your brethren rest, as unto you, and they also have possessed the land which the Lord your God giveth them; then ye shall return unto the land of your possession, and possess it."

The duty of every man to help in the national defense was so generally accepted, that from the time of David on every man of over twenty years was subject for military service, and an elaborate military organization was maintained. Many were the military heroes Israel produced, as we may judge from the books of Joshua and Judges and from such a fragmentary account of heroic exploits as is contained in II Samuel 23. To represent the Bible as opposed to war on principle, is to ignore its contents.

Here we have the first parallel to present conditions. Howsoever we may dislike war, howsoever we may have opposed its coming and may have been associated with all those ideals of civilization which aimed to prevent war, once the war came, involving the safety of our country and the future of civilization, our individual duty became clear. It is futile to say Religion is opposed to war. Religion does not exempt us from the common duty, and the first lesson it teaches is self-sacrifice for the common good, no matter how hard and costly it might be, and no matter how much it might conflict with our ideal construction of the world as it ought to be.

Indeed, it is here that we have one of the chief points of contact between Religion and Patriotism. In both there is what we might call a mystic element. We cannot reason about all that is comprised in religion. Much of it is born of sentiment, nourished by the heart. "The heart has its reasons,"

Pascal has said, "that reason knows nothing of." Patriotism is founded on similar ground. We do not reason about all the promptings of patriotism. Here, too, the heart has its own reasons. Patriotism has its mystical side. Some of the world's most renowned patriots were mystics: Joan of Arc, Cromwell, Mazzini, Lincoln. From mystic founts, about which he does not stop to reason, flows the patriot's devotion — his eagerness to dare and to do, to fight and to die, when his country once has called to the deeps of his soul.

But there is one thing that men seek above all others, and that is an explanation of the place of war in the divine economy. Why does God allow war? How can we reconcile it with Divine Providence, or with Divine goodness? Here again the answer of the Bible is clear. It may seem hard to us, but it is clear. The Bible regards war as a result of human imperfection, of the lack of Righteousness, as a consequence of the evil rampant among men. In brief, war is punishment. Punishment, as I have said before, is a word we do not relish. Least of all we liked it before the war. It was considered not quite civilized to speak of punishment, to mention it in connection with religion or education, or in any other department of life. It was anathema to the sociologists. Advanced thinkers used to hold it distinctly against the Old Testament that there is so much in its pages concerning punishment. None the less, we know that a law of

punishment does prevail in the world, no matter by what name we may call it. We may sugar-coat it with pretty phrases, but escape it we cannot. The war has taught us to face this fact without blinders, and to accept it. Of course, punishment means suffering. It means suffering all round. It means suffering for God, as well as for His creatures. It required neither Professor Royce nor Mr. Wells to discover the idea that God suffers when the world suffers. We have it in the old Jewish teachings. God suffers with His people. When it is beaten, He suffers. When it is carried captive, He suffers. He goes into exile with it, according to the Rabbis. This is the meaning of the Divine Sympathy, the Divine Compassion. Yet, punishment and suffering are inevitable, if the moral character of the world is to prevail. War is a means to that end. Its horror, its slaughter, its misery — all is because of the iniquity of the world. This is the way war is interpreted in the Bible. The Canaanites are destroyed because of their evil deeds and abominations. The same is true of other peoples, including Egypt and Babylon and Tyre, and of Israel himself. Often the innocent suffer with the guilty. This is part of the law of life. We are all involved together. God suffers with us. But the sword is the symbol of the moral law, of the Divine Law of Righteousness, asserting itself and advancing in the world.

"Therefore thus saith the Lord God: Because ye have made your iniquity to be remembered, in that your trans-

gressions are uncovered, so that your sins do appear in all your doings; because that ye are come to remembrance, ye shall be taken with the hand."

"A sword, a sword, it is sharpened,
And also furbished:
It is sharpened that it may make a sore slaughter,
It is furbished that it may glitter —
Or shall we make mirth? —
Against the rod of My son, contemning every tree.
And it is given to be furbished,
That it may be handled;
The sword, it is sharpened,
Yea, it is furbished,
To give it into the hand of the slayer."

This brings us to the core of the whole religious problem. What do we mean by the word God? We mean the Spirit that fills the world, the Spirit at work in the world, at work in all creation, including man, a Spirit moral in character and seeking to maintain the moral law in the world. It is this Spirit we think of when we speak of God.

"Lift up your eyes on high,
And see: who hath created these?
He that bringeth out their host by number,
He calleth them all by name;
By the greatness of His might, and for that He is strong in power,
Not one faileth."

It may sound harsh to apply the biblical explanation of war to the terrible tragedy of to-day. Yet, who can deny the world's imperfections before the War? Who can ignore the many ways in which

the world fell short of the ethical and spiritual ideal? Those who used to point out the errors and evils of our civilization were ridiculed. We had come to worship money, comfort, and commerce. Nietzsche's teaching about the superman, in its basest form, was adopted not only in Germany, but elsewhere too. The world was full of Nietzscheites, the core of whose creed was egoism. Self-expression had become the universal shibboleth, and what it really stood for was self-indulgence. No war ever produced such an enormous amount of heroism, of service, and of self-sacrifice as the present — none has cost so much. But how much of this nobility of service and sacrifice were we willing to show before the War in order to promote the ideal ends of mankind? As we think of these things, we cannot help realizing that the biblical explanation of war is not yet effete altogether.

"For wickedness burneth as the fire;
It devoureth the briers and thorns;
Yea, it kindleth in the thickets of the forest,
And they roll upward in thick clouds of smoke.
Through the wrath of the Lord of hosts is the land burnt up;
The people also are as the fuel of fire;
No man spareth his brother."

The Bible, however, goes further than this. Military triumph, it adds, does not mean necessarily Divine approval. It certainly does not mean permanent success. Time and again Providence may

employ a nation for its own ends and purposes. It may use it as a means of vindicating the law of Righteousness in the world. But if the conquering nation is itself working against the Law of Righteousness, its triumph shall be of but short duration. Assyria, for example, is employed for the chastisement of God's own people, Israel.

"O Asshur, the rod of Mine anger,
In whose hand as a staff is Mine indignation!
I do send him against an ungodly nation,
And against the people of My wrath do I give him a charge,
To take the spoil, and to take the prey,
And to tread them down like the mire of the streets."

But the Assyrian misconstrues his mission.

"Howbeit he meaneth not so,
Neither doth his heart think so;
But it is in his heart to destroy,
And to cut off nations not a few."

He is puffed-up with success.

"For he saith:
'Are not my princes all of them kings?
Is not Calno as Carchemish?
Is not Hamath as Arpad?
Is not Samaria as Damascus?
As my hand hath reached the kingdoms of the idols,
Whose graven images did exceed them of Jerusalem and of Samaria;
Shall I not, as I have done unto Samaria and her idols,
So do to Jerusalem and her idols?'"

He boasts of his achievements and the havoc he has wrought among the nations.

"By the strength of my hand I have done it,
And by my wisdom, for I am prudent;
In that I have removed the bounds of the peoples,
And have robbed their treasures,
And have brought down as one mighty the inhabitants;
And my hand hath found as a nest the riches of the peoples;
And as one gathereth eggs that are forsaken,
Have I gathered all the earth;
And there was none that moved the wing,
Or that opened the mouth, or chirped."

He does not realize that he is merely an instrument.

"Should the axe boast itself against him that heweth therewith?
Should the saw magnify itself against him that moveth it?
As if a rod should move them that lift it up,
Or as if a staff should lift up him that is not wood."

His punishment is sure to come.

"Therefore will the Lord, the Lord of hosts,
Send among his fat ones leanness;
And under His glory there shall be kindled
A burning like the burning of fire.
And his Holy One for a flame;
And it shall burn and devour his thorns
And his briers in one day.
And the glory of his forest and of his fruitful field,
He will consume both soul and body;
And it shall be as when a sick man wasteth away.
And the remnant of the trees of his forest shall be few,
That a child may write them down."

Egypt, Tyre, Assyria, Babylon, Israel — each in turn falls because of egoism, arrogance, and iniquity. The sword is dashed from the hand of each because of its defilement — the very sword once used as a weapon in the hand of God.

"O sword, O sword keen-edged,
Furbished for the slaughter,
To the uttermost, because of the gliterings;
While they see falsehood unto thee,
While they divine lies unto thee,
To lay thee upon the necks of the wicked that are to be slain,
Whose day is come, in the time of the iniquity of the end! —
Cause it to return into its sheath! —
In the place where thou wast created, in the land of thine origin,
Will I judge thee.
And I will pour out Mine indignation upon thee,
I will blow upon thee with the fire of My wrath;
And I will deliver thee into the hand of brutish men,
Skillful to destroy.
Thou shalt be for fuel to the fire;
Thy blood shall be in the midst of the land,
Thou shalt be no more remembered;
For I the Lord have spoken it."

Here, again, we have a most significant parallel to present conditions. For what purpose Providence is using the sword of the Germans, we cannot tell. But this is certain, that no matter how many its victories, it will be thrust back into its sheath, and shattered, because it has served to fill its owners

with conceit, arrogance, and cruelty — to make them drunk with power. The day of reckoning must come for the furious military power of to-day, as it never failed to come to its predecessors, and when it has come, it will mean a step forward for the cause of Righteousness in the world.

"I will break Asshur in My land,
And upon My mountains tread him under foot;
Then shall his yoke depart from off them,
And his burden depart from off their shoulder.
This is the purpose that is purposed upon the whole earth;
And this is the hand that is stretched out upon all the nations.
For the Lord of hosts hath purposed,
And who shall disannul it
And his hand is stretched out,
And who shall turn it back?"

THE PEACE IDEAL OF THE BIBLE

THE invariable sequel of war has been a longing for durable peace. It is part of the rhythm of life. In the wake of great wars have followed projects for the abolition or prevention of war. The classical proposals of permanent peace, as those of William Penn and Immanuel Kant, originated in periods of terrible wars. To-day we witness a similar scene. The very unexampled magnitude of the war, with its horrors and sacrifices, has served once more to reveal the horror of war, and to revive the ideal of perpetual peace. The noblest leaders of the age are hoping that the termination of the War will be such as to advance the cause of durable peace, and that that may be one of the ends for which America and the Allies are shedding their blood. We hope for durable peace not because we are afraid to fight, nor because we fear or grudge the sacrifices of war, but because we realize that if human life were rightly organized and conducted, war would cease of itself, as an unnecessary evil.

This realization we find expressed very distinctly in the Bible. The loftiest ideal of universal peace is set forth in its pages, and this is so much the more remarkable, seeing that most of the Bible is con-

cerned with warfare. A study of biblical history, however, makes it clear that the reason why the Jews were engaged in war continually was not that they were naturally inclined to it, for its own sake, but rather because it was necessary for them to wage war in order to establish themselves in their own land and to defend their patrimony. Most of their wars were defensive. They had to defend themselves against the Amalekites, against the Amorites, against the Philistines, against Egypt and Babylon and Assyria, and all the rest. Even the Canaanite wars were mostly defensive, notwithstanding what contrary impression we might gain from the Bible. When the Hebrews entered Canaan, its inhabitants were spiritually a moribund race, though they surpassed the new-comers in military equipment. The Israelites occupied such territories as were either abandoned or easily surrendered by their predecessors. It was only after they had formed their settlements and were attacked, that they banded together for the defense of their possessions. Throughout the Bible period the Jews were fighters. They were courageous, persistent, and heroic. They produced many leaders and heroes. But that never uprooted from their hearts the natural inclination to peace, nor obscured the ideal of ultimate peace which their seers cherished for the whole earth. David, the most unwearying fighter of them all, also was the greatest dreamer of peace. His chief disappointment was that, as a fighting man,

he was not allowed to build the Temple, upon which his heart was set. His favorite child he called Solomon — Peaceable — and his capital, Jerusalem — Foundation of Peace — just as to-day the noblest and most heroic soldiers are dreaming of peace and are expressing the hope that this war might lead to the laying of a most secure foundation for the structure of perpetual peace.

"Patient has been our creed, till now,
Patient, too, our hope,
Patient for long our loathful deed,
For the just in doubt must grope.
But with a foe at last arrayed
Against the whole world's right,
You, O soul of universe,
Your very self must fight.
You yourself; so but one prayer
Need we to lift — but one,
That by our battle shall all war
Be utterly undone!"

The noblest vision of peace in the Bible sprang out of the heart of the Assyrian wars. It was toward the end of the eighth century B. C. that the Assyrian conquerors became a menace to Judea. The Northern kingdom they had destroyed a couple of decades earlier. Though the fall of Judea was delayed, the time was critical. The land was full of war and rumors of war, caused by aggression of the Assyrian monarchs, bent on conquest. The great prophet Isaiah lived at that time. His message to the people was one of faith. Indeed, Isaiah is one of the

purest and surest champions of faith in the Bible. When Rezin, of Aram, and Pekah, of Israel, had joined together in an attack upon Jerusalem, and King Ahaz was smitten with fear—"his heart was moved, and the heart of his people, as the trees of the forest are moved with the wind"—Isaiah buoyed him up with words of faith. "Keep calm," he said, "and be quiet; fear not, neither let thy heart be faint, because of these two tails of smoking firebrands." "If ye will not have faith," he added, "surely ye shall not be established!" When Sennacherib, the Assyrian conqueror, besieged Jerusalem, Isaiah's faith again flamed up and kindled confidence in the heart of the people. He was confident that Zion was safe, that the Lord would not permit it to fall, and he sought to inspire his people and their king with a similar conviction.

"Thus saith the Lord concerning the king of Assyria: He shall not come unto this city, nor shoot an arrow there, neither shall he come before it with shield, nor cast a mound against it. By the way that he came, by the same shall he return, and he shall not come unto this city, saith the Lord. For I will defend this city to save it, for Mine own sake, and for My servant David's sake."

Isaiah spurned the proposal of an alliance with Egypt as a safeguard against Assyria; he preferred reliance upon God.

"Woe to them that go down to Egypt for help,
And rely on horses,
And trust in chariots, because they are many,

And in horsemen, because they are exceedingly mighty;
But they look not unto the Holy One of Israel,
Neither seek the Lord!
Now the Egyptians are men, and not God,
And their horses flesh, and not spirit;
So when the Lord shall stretch out His hand,
Both he that helped shall stumble, and he that is helped shall fall,
And they all shall perish together.

"For thus saith the Lord unto me:
Like as the lion, or the young lion, growling over his prey,
Though a multitude of shepherds be called forth against him,
Will not be dismayed at their voice,
Nor abase himself for the noise of them;
So will the Lord of hosts come down
To fight upon mount Zion, and upon the hill thereof.
As birds hovering,
So will the Lord of hosts protect Jerusalem;
He will deliver it as He protecteth it,
He will rescue it as He passeth over.
Then shall Asshur fall with the sword, not of man,
And the sword, not of men, shall devour him;
And he shall flee from the sword,
And his young men shall become tributary.
And his rock shall pass away by reason of terror,
And his princes shall be dismayed at the ensign,
Saith the Lord, whose fire is in Zion,
And his furnace in Jerusalem."

It was Isaiah, the prophet of faith, that gave to the world the lofty vision of universal peace, a vision which was repeated by Micah and was destined never to die. It is a vision clothed in the language

of an agricultural and pastoral people, but its meaning is clear.

"And it shall come to pass in the end of days,
That the mountain of the Lord's house shall be established as the top of the mountains,
And shall be exalted above the hills;
And all nations shall flow unto it.
And many peoples shall go and say:
'Come ye, and let us go up to the mountain of the Lord,
To the house of the God of Jacob;
And He will teach us of His ways,
And we will walk in His paths.'
For out of Zion shall go forth the law,
And the word of the Lord from Jerusalem.
And He shall judge between the nations,
And shall decide for many peoples;
And they shall beat their swords into plowshares,
And their spears into pruning-hooks;
Nation shall not lift up sword against nation,
Neither shall they learn war any more."

This ideal of peace never died out of the hearts of Israel. It deepened in meaning with the years. It expanded with the events of the centuries. Echoes of it we find in all subsequent Jewish writings. It finally took the form of the great messianic hope of the Jewish people — of the golden age — a hope which has had a tremendous influence on human life. But one is wholly mistaken if one thinks that this radiant ideal cherished by the Prophets blinded them to the difficulties of its attainment or to the conditions which must precede its ultimate realization.

On the contrary, it was they who knew how much the world would have to fight and how much it would have to learn before peace became a possibility.

> "Is peace so easy? Nay, the names
> That are most dear and most divine
> To men, are like the heavenly flames
> That farthest from possession shine.
> Peace, love, truth, freedom, unto these
> The way is through the storming sea."

At the very dawn of its history, Israel had to pass through the storming sea for the sake of freedom. The Prophets dreamed of peace, but they ceaselessly emphasized the conditions essential to its attainment.

Among these conditions we might name, first of all, the recognition of the law of Righteousness and its application in the conduct of human affairs. The Prophets leave no doubt on this point. There can be no peace in the world as long as righteousness does not rule. Iniquity is the enemy of peace. Violence destroys it. There is no peace for the wicked, nor for a world dominated by wickedness.

> "For wickedness burneth as the fire;
> It devoureth the briers and thorns;
> Yea, it kindleth in the thickets of the forest,
> And they roll upward in thick clouds of smoke.
> Through the wrath of the Lord of hosts is the land
> burnt up;
> The people also are as the fuel of fire;
> No man spareth his brother."

"Woe unto them that decree unrighteous decrees,
And to the writers that write iniquity;
To turn aside the needy from judgment,
And to take away the right of the poor of My people,
That widows may be their spoil,
And that they may make the fatherless their prey!
And what will ye do in the day of visitation,
And in the ruin which shall come from far?
To whom will ye flee for help?
And where will ye leave your glory?
They can do nought except crouch under the captives,
And fall under the slain."

The first condition of peace is the destruction of the reign of iniquity. With unwearying frequency the Prophets reiterate this law.

"Behold, the Lord, the Lord of hosts,
Shall lop the boughs with terror;
And the high ones of stature shall be hewn down,
And the lofty shall be laid low,
And He shall cut down the thickets of the forest with iron,
And Lebanon shall fall by a mighty one."

"And there shall come forth a shoot out of the stock of Jesse,
And a twig shall grow forth out of his roots.
And the spirit of the Lord shall rest upon him,
The spirit of wisdom and understanding,
The spirit of counsel and might,
The spirit of knowledge and of the fear of the Lord,
And his delight shall be in the fear of the Lord;
And he shall not judge after the sight of his eyes,
Neither decide after the hearing of his ears;
But with righteousness shall he judge the poor,
And decide with equity for the meek of the land;

And he shall smite the land with the rod of his mouth,
And with the breath of his lips shall he slay the wicked.
And righteousness shall be the girdle of his loins,
And faithfulness the girdle of his reins,
And the wolf shall dwell with the lamb,
And the leopard shall lie down with the kid;
And the calf and the young lion and the fatling together;
And a little child shall lead them.
And the cow and the bear shall feed;
Their young ones shall lie down together;
And the lion shall eat straw like the ox.
And the sucking child shall play on the hole of the asp,
And the weaned child shall put his hand on the basilisk's den.
They shall not hurt nor destroy
In all my holy mountain;
For the earth shall be full of the knowledge of the Lord,
As the waters cover the sea.

"And it shall come to pass in that day,
That the root of Jesse, that standeth for an ensign of the peoples,
Unto him shall the nations seek;
And his resting-place shall be glorious."

Moreover, the Prophets believe that peace will result from a growing sense of the unity of mankind and the unity of God. This belief is expressed by them in different ways, and put forth in the language of their times. But the underlying thought is unmistakable. When the Prophets speak of many nations going up to the house of the God of Jacob,

when they speak of God's house becoming a house of prayer for all peoples, when they speak of the day when the Lord shall be one and His name one — this is what they have in mind. The full significance of such utterances we can grasp only if we judge them by the standards of those days. They belong to a time when most people believed in national gods and national sanctuaries. That was the normal religion of the times, the general outlook. Every people had its own God, and every God cared for his own people only. When the Prophets wiped out national boundaries in religious conceptions — in prayer and worship — when they opened the possibility of diverse peoples praying to One and the same God — that in itself was a wonderful transcension of existent spiritual limitations. It inaugurated the idea of human brotherhood as a preliminary to perpetual peace. "Many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. In those days it shall come to pass that ten men shall take hold, out of all languages of the nations, shall even take hold of the skirt of him that is a Jew, saying: We will go with you, for we have heard that God is with you!" In this regard, nothing in the Bible surpasses the nineteenth chapter of Isaiah, where the Prophet forecasts the union — fraternal and religious — of Egypt, Assyria, and Israel.

"In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border

thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt; for they shall cry unto the Lord because of the oppressors, and He will send them a saviour, and a defender, who will deliver them. And the Lord shall make Himself known to Egypt, and the Egyptians shall know the Lord in that day; yea, they shall worship with sacrifice and offering, and shall vow a vow unto the Lord, and shall perform it. And the Lord will smite Egypt, smiting and healing; and they shall return unto the Lord, and He will be entreated of them, and will heal them.

"In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria; and the Egyptians shall worship with the Assyrians.

"In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the earth; for that the Lord of hosts hath blessed him, saying: 'Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance.'"

Here are the two mightiest and most iniquitous conquerors of the ancient Orient; here is one of them whom the Prophet has just denounced for lust and violence; and here is Israel, the traditional victim of both, repeatedly crushed between the upper and the nether millstone of their military ambitions: yet all three some day are to form one brotherhood through the recognition of the same God.

"In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the earth; for that the Lord of hosts hath blessed him, saying: 'Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance.'"

Such a growing sense of human brotherhood, the Prophets felt, would increase the likelihood of universal peace.

And, finally, the Prophets depended on the increasing spiritual ennoblement of humanity. The time would come when the Spirit of God shall be poured forth on all alike, when the Divine Law shall be put into human hearts, when the earth shall be full of the knowledge of the Lord, when princes shall rule in righteousness and faithfulness, when men shall learn God's ways — when genuine spiritual nobility shall have become universal. Then peace also will become a universal reality. "The effect of righteousness shall be peace, quietness and security forever."

"Rise up, ye women that are at ease, and hear my voice;
Ye confident daughters, give ear unto my speech.
After a year and days shall ye be troubled, ye confident women;
For the vintage shall fail, the ingathering shall not come.
Tremble, ye women that are at ease;
Be troubled, ye confident ones;
Strip you, and make you bare,
And gird sackcloth upon your loins,
Smiting upon the breasts
For the pleasant fields, for the fruitful vine;
For the land of my people
Whereon thorns and briers come up;
Yea, for all the houses of joy
And the joyous city.
For the palace shall be forsaken;

The city with its stir shall be deserted;
The mound and the tower shall be for dens for ever,
A joy of wild asses, a pasture of flocks;
Until the spirit be poured upon us from on high,
And the wilderness become a fruitful field,
And the fruitful field be counted for a forest.
Then justice shall dwell in the wilderness,
And righteousness shall abide in the fruitful field.
And the work of righteousness shall be peace;
And the effect of righteousness quietness and confidence for ever.
And my people shall abide in a peaceable habitation,
And in secure dwellings, and in quiet resting-places."

As we view the situation to-day, we cannot help realizing that the Prophets were right. Only when the conditions they envisaged are fulfilled, permanent peace shall come on earth. There must be vindication of the law of righteousness; there must be a deeper feeling of human brotherhood; there must be universal spiritual ennoblement. Those who fight and who labor for the consummation of these things are working for durable peace among men.

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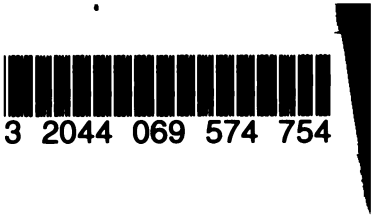
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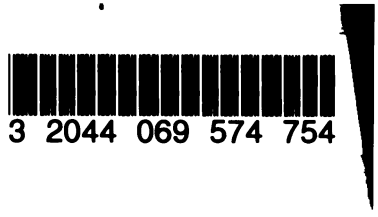
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